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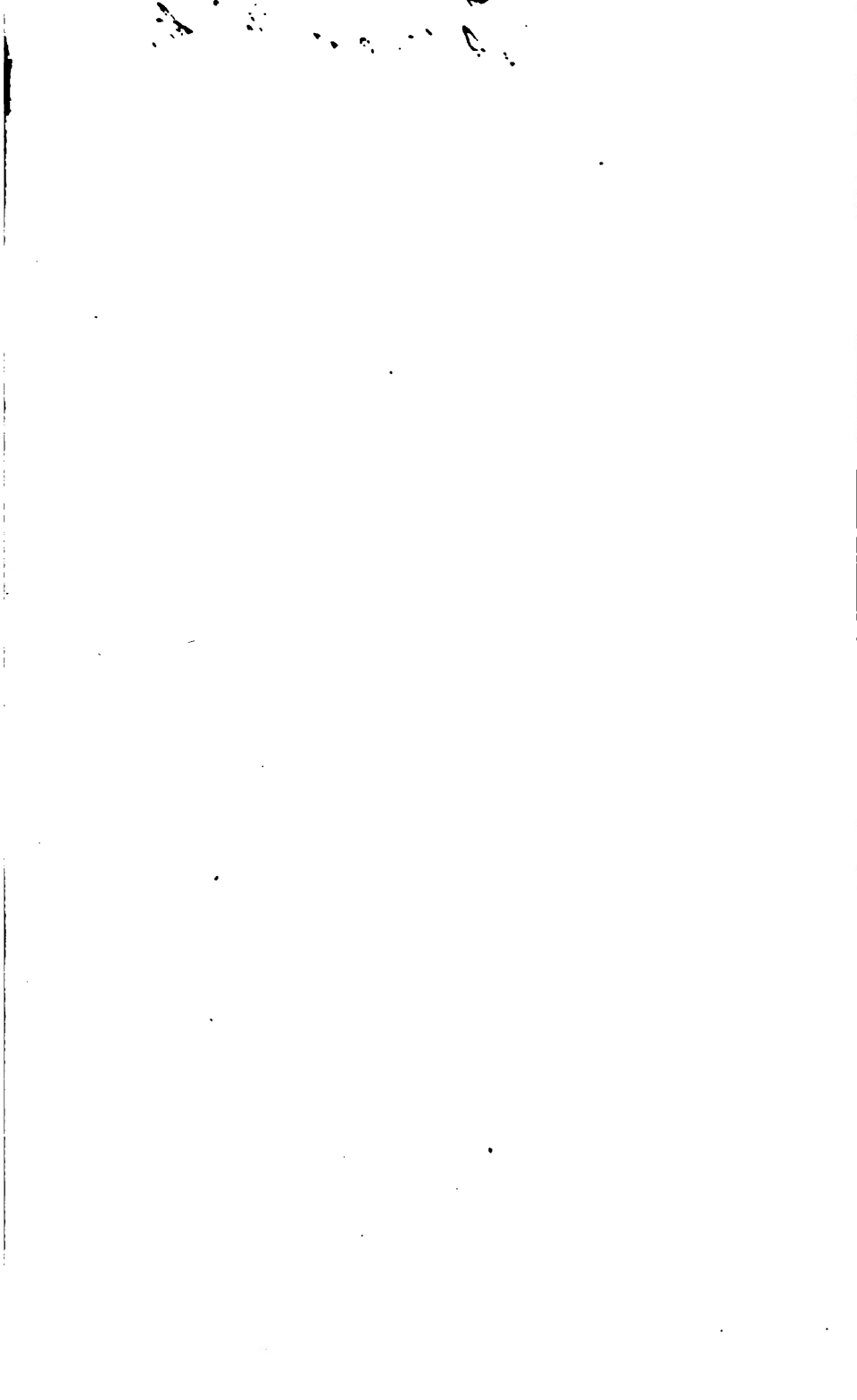


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ALL THE COUNTRIES

IN THAT QUARTER OF THE GLOBE,

HITHERTO VISITED BY EUROPEANS;

WITH THE

Manners and Customs

OF

THE INHABITANTS.

SELECTED FROM THE BEST AUTHORS,

AND ARRANGED BY

CATHERINE HUTTON.

VOL. III.

Complication is a species of confederacy, which, while it continues united, bids defiance to the most active and vigorous intellect; but of which every member is separately weak, and which may therefore be quickly subdued if it can once be broken.
JOHNSON.

LONDON:

PRINTED FOR BALDWIN, CRADOCK, AND JOY,
PATERNOSTER ROW.

1821.

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ADVERTISEMENT.

THE orthography of the Arabic words is chiefly taken from Mr. Jackson, who, from his long residence in Marocco, and great application to the subject, is, unquestionably, the most to be relied on. On this authority the Moors of Park are called Arabs.

Some liberties have been taken with the French names of Negro places, particularly with those of Mollien. As these were given orally to the traveller, the sound has, in many instances, been preserved according to the English language; and the orthography of the French, which would have altered the sound, has been sacrificed.

The authorities are placed at the foot of a few of the pages, to give an idea of the trouble it would have occasioned to both writer and reader, had they been continued through five hundred editions of the alphabet.

AN
ACCOUNT

OF

BARRA, WOOLLI, BONDOD, KAJAAGA,
KASSON, KAARTA, LUDAMAR ARABS,
BAMBARRA, MANDING, SALUM, CAYOR,
JALOFFS, FOOTA TORO, FOOTA JALLON, BAMBOUK,
THE SAHARA, SUSE, MAROCCO.
ALGIERS, TUNIS, TRIPOLI, AND FEZZAN.

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days more the cure was completed. On each leaf the new skin formed a small swelling, so that the whole had the appearance of having been quilted.

The boa constrictor of the countries watered by the river of Sierra Leone is sometimes thirty feet in length, or, as the negroes say, forty, and four feet in circumference: they also say that he swallows an ox or a buffalo intire. They give the following account of this prodigious serpent.

He hides himself near some spring, or pool of water, where he remains perfectly still, convolved in three spiral rows. While an animal is quenching its thirst, he springs upon it, twines himself round its body, compresses it with great force, and suffocates it. When he is convinced that it is dead, he untwists himself, and quits it. He then attacks it with his teeth, which he drives deeply into every part of its body. After this, he again winds himself round his prey, and by rapid motions, powerful contractions, and repeated efforts, he crushes every bone to powder. When this operation is completed, he moistens the body all over with a kind of thick saliva, which he disgorges in great abundance, and stretches it out at full length by creeping along it on both sides. All things being now ready for swallowing his victim, he places himself opposite to it. He opens his mouth, approaches it in an erect posture, snaps in the head, or muzzle of his prey, and swallows the whole, by degrees, without letting it go.

But before this monstrous reptile devours any large animal, he carefully inspects all the surrounding places, to be assured that no enemy is near; for, after such a repast, he is so horribly full,

that he is incapable of the least motion or resistance. During this state of absolute helplessness the negroes kill him, and regale themselves at once with his flesh and that of the prey he has swallowed. In this state of lethargy he is also attacked by the ants, which penetrate into his body by millions, through his ears, nose, and mouth, devour in less than twenty-four hours both the serpent and his prey, and leave nothing but the empty skin.

The termites are not less wonderful than the boa constrictor. They are about the sixth part of an inch in length. Their colour is white; their head is small, and without eyes; they have feelers composed of small cohesive globules, very short jaws, and three small legs on each side the body. These are the labourers of the community.

In the second state of the termites, their head is larger, and their jaws are longer. These are the soldiers. The last stage of existence is that of a winged insect. The body is now between six and seven tenths of an inch in length, the wings above two inches and a half from tip to tip. In this form the animal comes abroad during, or soon after, the first tornado, which proclaims the approach of the rains. If this happen in the night, the number of insects which cover the earth and the waters is astonishing; for their wings are only calculated to carry them a few hours, and few are on the wing after the rising of the sun. Some are running up on the ground, with one or two wings still hanging to their bodies, impeding instead of assisting their progress; the greater number are without wings, but they run exceedingly fast, the males after the females, and often two males after one

female, regardless of the innumerable dangers by which they are surrounded. Ants, birds, reptiles and men, are hunting in every possible place for these insects, which, in this state, make no resistance to the smallest of their enemies; so that probably not a pair in many millions arrives at a place of safety, and lays the foundation of a new colony. Some, however, are found by the labourers, and inclosed in a chamber of clay, with an entrance so small that neither the female nor the male can ever quit it.

The abdomen of an old queen is fifteen hundred, or two thousand times the bulk of the rest of her body, extending, in the whole, to the length of from three to nearly six inches; nor is its extension more remarkable than its constant undulating motion, which is always protruding eggs. I have frequently counted sixty in a minute. These are instantly taken away by her attendants, and carried to nurseries; and here, after they are hatched, they are provided for till they are able to take their share of the labours of the community. The termite king is not larger than the rest of his species.

There seems to be about a hundred labourers to one fighting insect; but the termites, whether working or fighting, never expose themselves to the open air. They form passages under ground, or within such trees or substances as they destroy. When they cannot proceed by these passages, or when they seek for plunder above ground, they make arched ways on the surface of the earth. These are continued with many windings and ramifications, and have, wherever it is possible, subterranean galleries exactly underneath, into

which the termites sink for safety, if any violence be offered to them in those above. When a person enters a solitary grove in which many of these upper arched ways are erected, the termites give the alarm by loud hissings, which are heard distinctly at every step he takes. After this, he may examine the arched ways in vain, no insects will be found; but he may find little holes, through which they have made their escape into their subterranean roads.

Whenever the termites are dislodged from their covered ways, the various species of ants instantly seize them, and drag them to their nests, as food for their young; the termites are therefore extremely solicitous to keep their arched ways in repair. If you demolish the arch for a few inches in length, you see them arrive at the opening before they are aware of it, and suddenly stop. Some venture to run on as speedily as possible till they have passed the gap; but most of them turn as hastily back. In a few minutes you will see them rebuilding the arch, and by the next morning the work will be completed, even if three or four yards have been destroyed. If the arch be demolished several times, they will still rebuild it, and unless their nest be destroyed they never totally abandon their gallery.

If a breach be made in a slight part of one of their hills, a soldier runs out, as if to discover the cause of the attack, and whether the enemy have retreated. He is followed by two or three others, and presently by an army, who rush out as fast as the breach will permit. If the attack continues, they are in the most violent agitation, biting every thing they run against, and it is not easy to describe

their fury. If they seize a man's leg, the stain of blood upon the stocking will extend an inch in width. They make their hooked jaws meet, at the first stroke, and will suffer themselves to be torn away, leg after leg, and piece after piece; without quitting their hold. If no farther violence be offered to their city, the soldiers, in less than half an hour, retire within the walls, and the labourers are hastening from all quarters, with mortar, ready tempered, in their mouths. This they lay on the breach as fast as they come up, and with such dispatch and regularity, that though there are millions, they never wait for, or embarrass each other.

One soldier is stationed as the overseer of from six hundred to a thousand labourers; and one, who seems to be the commanding officer, takes his post close to the building that is being repaired, turns himself on all sides, and, at intervals of a minute or two, beats with his forceps on the wall, producing a sound like the beating of a watch. This admonition is answered by a general hiss of the workmen, who instantly redouble their pace.

The curious spectator has only to strike the hill; the labourers vanish into the many pipes and galleries with which the citadel is perforated, and the soldiers rush out as vindictive as before. The one of these orders never attempts to fight, nor the other to labour, let the emergency be ever so great.

If, in your attack upon the hill, you stop short of the royal chamber, which is always placed exactly in the centre of the edifice, though you lay open some thousands of chambers and galleries, they will all be shut up with thin sheets of clay.

before the next morning. If even the whole be pulled down, and left in a confused heap of ruins, provided the king and queen are not destroyed or taken away, every interstice between the ruins at which cold or wet can possibly enter, will be covered so as to exclude them; and if the insects be left undisturbed, they will raise the building to nearly its pristine size, that is from ten to fifteen feet high, and a hundred feet square at the base, in about a year. If the royal chamber be taken, with the king and queen, and the hundreds of attendants that are always in it, the latter will be seen feeding the queen, removing her eggs, and finally making a thin arched cell over her with fragments of clay, moistened with the juices of their own bodies.

Had these insects eyes and ears, voice and reason, what could they do more! They have only ears, and what we call instinct.

The termite might be called the plague of Africa, if the destructive power that God has given it were not directed to a useful purpose. It never attacks green and healthful wood, but devours such as is in a state of decay; removing an immense load of putrid vegetable substances that are an obstacle to vegetation and the circulation of air. In a few weeks these insects will consume the bodies of large trees, without leaving a particle behind; and in two or three years the spot on which stood a large and populous town, having been abandoned by its inhabitants, shall have become a thick wood, with not a vestige of a post to be seen.

The termites quickly destroy the timber of a house, and are not less expeditious in destroying the shelves, wainscotting, and other fixtures.

Except a shelf have any thing on it that may tempt them, they will not perforate the surface, but artfully preserve it intire, and consume all the inside, leaving a few fibres to connect the upper and under sides together. If a stake in a hedge have not taken root, it becomes their business to destroy it. If it have a sound bark all round, they will enter at the bottom, and eat all but the bark, leaving the appearance of a solid stick; but if they cannot trust the bark, they cover it with their mortars, and then excavate it so effectually, that on a touch with a walking stick it falls in fragments at your feet.

When a large tree has fallen, through age or violence, the termites enter at the side next the ground, and eat, at their leisure, all within the bark. Such trees have several times deceived me, when, in running, I have stepped two or three feet high, to tread on the upper part; I might as well have attempted to tread on a cloud.

Sailing again to the northward, I passed Cape Verga. Between this Cape and Cape Palmas, from the beginning of May to the end of October, the countries near the sea are exposed to those storms, called by the Portuguese tornadoes: in our language they can only be expressed by the word whirlwind. There are generally ten or twelve of these storms in a year.

A perfect calm has prevailed for several hours, the sky is clear, and the atmosphere insupportably heavy. On a sudden, there appears, in the upper region of the air, a fixed round white cloud, apparently about five or six feet in diameter. By degrees, the air becomes agitated, and moves in a circular direction; the loose stones and rubbish,

lying on the ground, are raised some feet above it, and keep turning round the same point. The negroes are highly delighted with this rotatory motion; they follow, with mincing steps, the dancing leaves and plants, and announce the approach of the tornado. During this time, the white cloud expands; ships at anchor double their cables, or moor fast to the shore. The tornado soon becomes dreadful; the cables break, the vessels crash against each other, the houses of the negroes are carried away, and trees are torn up by the roots. Happily these destructive whirlwinds seldom last more than a quarter of an hour, when they terminate in heavy rain. They are not known to the north of Cape Verga.

Having passed the mouth of the Rio Nunez, I came to the country of a people called Naloos, which extends from the mouth of this river to that of the Rio Grande: the principal town is Tombaly. The Naloos are a very intelligent and peaceable people, and their lands are fertile and well inhabited. They are shepherds and husbandmen; they raise a considerable quantity of rice; their cotton and indigo are the finest in this part of Africa; and their cotton cloths, from their superior texture and brilliant colours, are in great request among the Foolahs, who purchase them at a very high price.

I now entered the Rio Grande, justly so called by the Portuguese, and in about four hours I arrived at the entrance of a creek on its northern shore which leads up to Ghinala, pronounced by the natives Lala. In these four hours I had sailed about thirty miles, and found the Rio Grande a most beautiful river, indented on either side, but

particularly on the northern, with deep large bays, and many creeks, carrying all the way more than sufficient water for the largest ships. Having sailed up the creek of Inala about four miles, two chiefs came on board, and expressed a wish to see white man in their country.

The next morning I quitted the vessel, and returned the visit of the two chiefs; first rowing about a mile and a half farther up the creek, and then walking half a mile through swamps, and about the same distance up a gentle ascent. The towns were situated about a quarter of a mile from each other. Both chiefs were ready to receive me, and both repeated their desire to have white man settle in their country, saying that then they should want for nothing. They were of the Biafara nation.

The Rio Grande is navigable by ships to Bulola, seventy-two miles from the entrance; in this space there are only three towns on the southern side of the river.

The river Geba empties itself into the sea a little to the northward of the Rio Grande, and opposite to these is an archipelago, consisting of sixteen principal, and a number of smaller islands, called the Bissagos. On Bissao, the largest of these, which is thirty-six miles long, and twenty-seven broad, the Portuguese have a settlement; and on Bulama, another, the intrepid and judicious Captain Beaver vainly endeavoured to form one. The conduct of the Portuguese at Bissao is so hateful that none of them visit the interior of the island. Indeed, they dare not venture out of the reach of their own cannon. This settlement of the Portuguese is situated at the south-western extremity of

the island, which is in the river Geba, and near its mouth. The latitude is $11^{\circ} 18'$ north. The land is low, and surrounded by stagnant water; the air is damp, and the heat, during the rainy season, is almost insupportable. The garrison is composed of Blacks and Mulattoes, with a few Whites. The common soldiers have neither uniform nor shoes; some are wrapped in robes of flowered cotton, most of them are in rags. Their daily pay consists of a few leaves of tobacco, which they exchange for rice and fruits for their subsistence; and with this diet, the natural diet of the country, the Portuguese lose fewer men than the French at their settlements on the Senegal. The articles of merchandise at Bissao are, wax, ivory, rice, and slaves. The commerce is exclusively in the hands of the governor, and the inhabitants in general are poor.

From Bissao, I visited the Island of Canabac, and saw the house of its king, which was composed of three concentric circles, with six doors through one of its diameters. The inner circle was so dark that I could not distinguish objects without the assistance of little parcels of burning straws, which the natives held in their hands. This apartment contained the royal bed, which was long grass laid on a wicker frame, raised about a foot from the ground.

The Bissagos are called by the natives the Bijugas, and so they call themselves. They are the most uncivilized of all the negroes, and are distinguished by the others by the appellation of wild men. They are muscular, boney, well proportioned, and active. Their noses are more elevated, and their lips not so thick as those of their neigh-

hours. Their hair is woolly, and shaved into every fanciful form that can be imagined; the part that remains is generally dressed with red ochre and palm oil.

Every Bijuga is a warrior; his delight is war, his amusement is the chase. Except a few days in the year, when he is employed in the cultivation of rice, war and the chase are his sole occupations. The Bijugas do not weave; the men wear only a goat, or deer skin, the women only a large thick fringe of palm leaves hanging down from the waist. In their arms they are more splendid. A long buccaneer gun, kept in the most perfect order, is carried in the right hand; a sword about four feet in length, and sharp as a razor, not figuratively speaking, for it is sometimes used as one, is slung on the left shoulder, the hilt coming close under the arm. In the left hand is held a round convex shield, formed of witheys, interlaced, and covered with a buffalo's hide; the same hand grasps a hassagay. The Bijugas are never without their arms, and no people understand the use of them better. With their gun they seldom miss their object; with their hassagay I have seen them strike a reed about ten inches long, and not thicker than a tobacco pipe, at the distance of twenty yards; and in the use of the broad sword they are most expert and active. They consider the world as their own, and what it contains they have a right to plunder.

The negroes of the Rio Grande of both sexes wear two cloths, one hanging down from the waist, and one thrown over the shoulders. I saw some of these, which came from the Gambia, very fine, with blue or scarlet edges. The women wear

beads, bracelets, and ear-rings; the men gree-grees. A man's wealth is calculated by the number of his wives; these have each a separate house within the same inclosure; and the extent of his inclosure is the indication of his consequence, and his title to the respect of his neighbours.

From the vicinity of Geba the Moorish priests travel to the Gold Coast, and to the shores of the Mediterranean, selling gree-grees. These men are held in great veneration, and are said, according to an expression of the Bijugas to "talk with God." Wherever they go they are the guests of the king, and are welcome to remain as long as they please. Their merchandise consists of some paper, a reed, and some ink, with which they manufacture their charms. If, by chance, any person escape an impending misfortune, it is attributed to the gree-gree he wears, and the person who made it is considered as selling "strong gree-grees," which would obtain a preference, and an increased price. Gree-grees should be sentences of the Koran, written in Arabic; but there is reason to believe that some of them are written by impostors, who understand, though they cannot write this language; for I have now in my possession half a dozen gree-grees, which I bought of a Mandingo priest, that are composed of scrolls and figures, but have not one Arabic letter in them.

These countries are infested with the black ants, and it is difficult to stop the progress of these formidable and innumerable insects; if a brook be in their way, they will go under it; if a wall or house, they will either go under or over it. It is said that they will kill an elephant: I have no

doubt of their eating it, if it were killed. They generally march in countless millions, and I have frequently seen them, like a stream of black ink, about two inches broad, and many hundred yards in length. At certain intervals, about four or five inches on either side of their line, there were always larger ants stationary, with their heads towards the line of march, and their forceps wide open. These officers seemed to be stationed to enforce the preservation of the exact line, which was as perfect as a ribband. These ants quit the habitations of men, otherwise men must quit them, for the torment of such inmates could not be endured; but in a place where settlers had just arrived, I have known them destroy, in one night, a whole litter of pigs, and more than a dozen fowls.

North of the Rio Grande is the river Cacheo; on which the Portuguese have settlements; the principal is called Cacheo, and is situated near the mouth of the river. The Portuguese have navigated this river about 150 miles. The territory between the Geba and the Cacheo is inhabited by a people called Papels. They wear long sabres, which they use with great dexterity; their wealth consists of oxen. Bordering upon the Papels are the Balantes; and these two, being men and neighbours, are, of course continually at war with each other.

About sixty miles farther north, is the Casamanca, on which the Portuguese have also settlements, and up which they have advanced nearly 180 miles. The inhabitants of these countries are Felloops. They rear cattle, which they defend with great bravery against the lions and

leopards of their forests, whose skins, together with wax, goats and poultry, they often bring for sale to the factories of the Gambia.

The hair of the Felloops is very woolly, but not very short; they gather it into a kind of tuft which stands erect on the top of the head, and is five or six inches in length. They also collect and twist their beard, so that it projects many inches from their chin. They are short and thin, strong and nimble. They carry quivers with poisoned arrows, and use their bow, which is six feet in length, with considerable skill. They speak very quick, and their pronunciation is obscure and guttural. They are warlike, but not ferocious.

The Felloops observe faithfully the law of retaliation. If the father have no opportunity of revenging an injury he has received, the obligation devolves upon his eldest son, who puts on his father's sandals on the anniversary of his death, till he have acquitted himself of this duty. English property has frequently been confided to the care of the Felloops at Vintain, and they have uniformly manifested the strictest honesty and punctuality.

CHAPTER II.

THE GAMBIA. THE KINGDOMS OF BARRA, WALLI,
WOOLLI, AND BONDOUN.

FROM the Casamanca, I sailed to the mouth of the Gambia, which is six miles in breadth. Beyond the points which form the entrance, it opens to the width of seventeen miles, after which it diminishes. At the French settlement of Albreda, which is about twenty-six miles from its mouth, the river is about three miles wide, and this width it continues to Pisania, a British establishment, which is nearly 240 miles from the coast.

The Gambia is navigable for sloops to the falls of Baraconda, six hundred miles from its mouth, and the tide reaches to this place. The mean temperature of the thermometer during the months of November, December, January, February, and March, was, at six o'clock in the morning 75°, and at noon 90°, in the shade. During the months of April, May, and June 83° and 96°. On the 6th of October the waters of the Gambia were at their greatest height at Pisania, being fifteen feet above the high water mark of the tide. After this they subsided, at first slowly, and then very rapidly, sometimes sinking more than a foot in twenty-four hours. By the beginning of November, the river had sunk to its former level, and the tide ebbed and flowed as usual.

I went on shore at the town of Albrede on the northern bank of the Gambia. It occupies a space of more than twelve hundred yards each way, and is divided into streets, cross-ways, and squares. It contains upwards of twelve hundred houses, and seven thousand inhabitants. All the inclosures are fenced round with wood, covered with straw, and the different quarters are surrounded with strong palisades. The houses are of a square form. They are constructed with wood, and the spaces between the beams are filled up, and the building covered inside and out with a kind of earth which soon becomes as solid as brick, and resists, for a long time, the injuries of the weather.

To the north of the village are two large inclosures, fenced with stakes eight feet high. One of these is the magazine in which every family deposits its store of millet, maize, rice, &c.; each having a door for its division, with a sort of wooden lock, the forms and secrets of which are various. The other inclosure is the burying-ground, which is planted with trees, and preserved with care. Both the inclosures are watched by guards appointed for that purpose.

Albrede is situated in the kingdom of Barra. This kingdom is bounded on the north by Salum and Kollar, on the south by the Gambias, on the east by Badiboo, and on the west by the ocean. It is not more than fifty-four miles in length, and forty-two in breadth; but its lands are fertile, and its villages numerous and populous. The inhabitants, who are Mandingoes, have a tradition that, in the 10th year of the Hegira, Amari-Sonke, a celebrated Mandingo warrior, descended from the

mountains in the interior of Africa, at the head of more than twenty thousand men, followed by a multitude of women and marabuts; that he conquered the territories of Barra, Kollar, and Badihoo from the King of Solum; and, at his death, divided them between his three sons. The kingdom of Barra was given to the eldest, whose descendants still possess the regal power; but the family is now divided into five branches; and the eldest son of each branch reigns successively. The present King was Bai Sonko; a weak, intemperate young man, with one of the most worthless heads that ever wore a crown. His people, not choosing to remain under his government, had confined his power to the limits of his palace, and had appointed his uncle, Ali Sonko, to the administration of public affairs.

Ali Sonko was tall, upright, and majestic; his countenance was intelligent and benevolent. Though sixty-five years of age, his teeth were perfect, his face was unfurrowed with wrinkles, and his character was full of energy.

The village of Barra-Inding, which is more populous than that of Albreda, has been from time immemorial the residence of the kings of Barra. The people maintain a regular intercourse with the countries from whence they originally proceeded.

I hired at Albreda an inclosure, containing a very convenient little house, and two huts; and prepared to pay my respects to Bai Sonko at Barra-Inding. Conducted by his uncle, I entered the royal inclosure, where I found the sovereign seated at the door of his house, surrounded by dancers, buffoons, and English and French sailors. The

court was filled with tumult and disorder, till Ali Sonko, with a grave and authoritative voice, ordered the king to command silence. In my conference with Bai Sonko he fully demonstrated all that was expected of him—folly, absurdity, and stupidity.

The chiefs were to assemble on the following day to determine a great political question, and I was invited by Ali Sonko to be present. The council was held in the large square of Barra-Inding. A stage about four feet in height, which was large enough to hold four persons, and was ascended by six steps, was the throne of the King of Barra: it was covered with blue cloth, and placed beneath the branches of a fine tufted tree. Round this stage was a partition of wood about four feet high, leaving a space of about sixty feet in diameter. The king, his uncle, and myself were placed on the stage, the great men within the inclosure; and the common people, to the number of 10,000, without it.

The king was dressed in pantaloons of scarlet cloth, richly ornamented with gold; a waistcoat of yellow satin, with four rows of silver buttons in the form of bells; a morning gown of yellow cotton, with large red flowers, and lined with red taffeta; a thick muslin cravat, the ends ornamented with lace, and hanging down on his breast. On his head he wore a common Mandingo cap, with a long piece of purple taffeta wrapped round it, and the ends hanging upon his shoulders. All Sonko wore the habit of his country; two pieces of fine and beautiful cotton, of blue with broad stripes of red, and a Mandingo cap of blue cloth

embroidered with silk. The king wore yellow Marroco-slippers, his uncle red.

The royal palaver lasted four hours and a half. The king spoke, but his observations were short and silly; Ali Sonko expressed himself in an elegant and judicious manner; one of the great officers objected to the measures proposed; the people listened with the most profound attention; and the matter was concluded to the general satisfaction.

Had I been an inexperienced traveller when I arrived in Barra, and had Bai Sonko been the acting sovereign, how naturally should I have depicted the natives of this kingdom as a stupid race! Had Ali Sonko been the nominal and only sovereign, how enlightened might have been the men of Barra! Travellers can only judge from what they see; but they may be apt to draw general conclusions from particular instances.

I rode out from Albreda, accompanied by Ari Sonko, cousin and heir apparent to the king of Barra, to view the wood of Lamaya, which is about two miles from the town. This wood is six miles in circumference; the trees are fifty feet distant from each other, and the trunks rise sixty feet without a branch; yet their heads intermingle, and form a magnificent canopy. As I approached the wood, I was surprised to see a number of pyramids, constructed, to all appearance, of a red, well-baked, earth. I believed they were the sepulchral monuments of some Mandingo warriors; but, on questioning Ari Sonko, I was informed that they were the nests of the termites.

There were, in the wood of Lamaya, more than forty pyramids, at the distance of from 300 to

500 yards from each other. They were elevated ten, twelve, fifteen, and even seventeen feet above the ground, and their bases were from 100 to 120 feet square. The pyramids of Memphis are not so elevated as those of Lamaya, in comparison of the height of the different architects: the highest pyramid of Egypt being only 90 times higher than a man, while the pyramids of Lamaya are 816 times the height of a termite.

From Albreda, I proceeded up the river to Vintain, a town situated about two miles up a creek on the southern side. The place is much resorted to by Europeans on account of the great quantity of wax which is brought here by the Fell-loops; they also bring for sale goats and poultry. These people commonly employ a Mandingo, who can speak a little English, to make the bargain; and this broker, with the connivance of the European, receives at first only a part of the payment, which he gives to his employer as the whole. The remainder, which is very properly termed "the cheating money," he afterwards receives for himself.

Leaving Vintain, I pursued my course up the river, which was deep and muddy. The banks were covered with impenetrable thickets of mangrove, and the whole of the adjacent country appeared flat and swampy. Above Vintain, the hippopotami are very numerous. Their bulk is enormous and unwieldy; their legs short and thick, their hoofs cloven. They might with greater propriety be called river elephants than, as they sometimes are, river horses. They feed on grass, shrubs and branches, but seldom venture far from

the water, in which they seek refuge on the approach of man. I have always found them timid and inoffensive.

From Vintain I proceeded to Jonsaconda, a place of considerable trade, sixteen miles higher up the river; and from thence to Pisania, a small village inhabited solely by a few British subjects, and their black servants, as a factory for trade. The country is an immense level, and very generally covered with wood, but with a little attention, it yields abundant pasturage, and crops of grain. During the rainy season, the rain falls in torrents at Pisania, and the heat is suffocating. In the night, the croaking of innumerable frogs, the shrill cry of the jackals, and the deep howling of the hyenas, form a concert that is interrupted only by the roar of tremendous thunder.

On the 2d of December, with the Niger and Timbuctoo before me, I left Pisania and slept at Jimdey. An ox was killed to celebrate my arrival, and Mandingo tales were related for my amusement. I must not omit to inform my reader that I had made myself master of the Mandingo, the general language of the countries through which I was going to travel.

The houses of the Mandingoes are circular mud huts, with conical thatched roofs. A hurdle of canes resting on upright stakes, about two feet from the ground, and covered with mat, or an ox's hide, forms the bed, and one or two low stools form the seats. Every wife has a separate hut, and all the huts belonging to the same family are surrounded by a fence of split bamboo, of wicker work. A number of these inclosures, with nar-

row passages between them, form a town, but they are placed without any regularity, according to the fancy of the owner.

In each village is a large stage called the bentang, which is composed of canes interwoven, and is erected under a large tree. All public business is transacted here, and here the principal inhabitants meet, to smoke tobacco, and talk over the news of the day.

On the 3d of December, I once more took leave of civilized society, and, mounted on a spirited horse, rode slowly into the woods. It was not, however, without making some prudent reflections, which, if they had not been counteracted by my strong inclination to travel, might have made me hesitate on this expedition. The mighty and mysterious river of Africa, the Neel el Abeede of the Arabs, the Joli Ba of the Mandingoes, the Niger of the Europeans, rushed into my mind; and danger and fatigue were no longer objects of consideration. When I had mused on this subject for about three miles, my horse was stopped by a number of men, who desired me to accompany them to Peckaba, on a visit to the king of Walli, unless I chose to pay the customs to them. As I had no desire to visit the king of Walli, I gave his officers the value of eight shillings, and was permitted to proceed on my journey.

The next day I passed Kootacunda, the last village in the territory of the king of Walli, and entered the kingdom of Woalli, where another duty was demanded and paid. On the following day, I arrived at Medina the capital. There are other places of this name, which signifies simply a town. The kingdom of Woalli is bounded on the south by the Gambia. The coun-

try rises into gentle acclivities, covered with extensive woods, and the towns are situated in the intermediate valleys. Each town is surrounded by a tract of cultivated land. The soil appeared to me to be fertile, except near the tops of the ridges, where the red ironstone, and stunted shrubs, marked its poverty. The inhabitants are Mandingoes, and are a mixture of Pagans and Muhamedans, but the former are by far the most numerous, and the government is in their hands.

The habit of the Mandingoes is the loose frock, not unlike a surplice, made of cotton cloth; with drawers, which reach half way down the leg, sandals, and a white cotton cap. The dress of the women consists of two pieces of cotton, each about two yards long and one broad; the one wrapped round the waist, and forming a petticoat, which reaches to the ancles; the other thrown negligently over the shoulders and bosom. This is the dress worn in all the countries in this part of Africa; but the head-dress varies according to the taste of the females of different nations, and the ornaments within their reach. On the Gambia, they wear a narrow fillet of cotton, wrapped many times round the head. In Bopdou, the head is encircled by strings of white beads, and a small plate of gold is worn on the middle of the forehead. In Kasson the head is decorated in an elegant manner with white shells. In Kaarta and Ladammar, the hair is raised very high, by means of a pad, and adorned with coral.

Medina may contain from 800 to 1,000 houses. It is surrounded by a high wall built of clay, with an outward fence of pointed stakes and prickly bushes; but the latter fortification has suffered considerably from the hands of busy housewives,

who have piled up the stakes for firewood. I was lodged in the house of one of the king's relations, who told me that I must not presume to shake hands with the king.

On the following day, I paid my respects to the King of Woolli, whom I found sitting on a mat at the door of his hut: a number of men and women were ranged on each side, singing and clapping their hands. I saluted this sovereign respectfully, and begged his permission to pass through his country, in my way to the eastward. He replied that he not only gave me his permission, but that he would offer up his prayers for my safety. He intreated me, however, to desist from my purpose, assuring me, that the men of the east had never seen a white man, and would certainly destroy me. When he saw me determined to proceed, he shook his head, and said he would give me a guide, who should conduct me in safety to the frontiers of his kingdom.

It took me six days to reach Koojar, the frontier town of Woolli towards Bondou, from which kingdom it is separated by an intervening wilderness. The first of these days we slept at Konjeur, the second at Malla, or Malaing, the third at Kolor, a considerable town. Near the entrance of Kolor, I saw, hanging on a tree, the habit of Mumbo Jumbo, a sort of masquerade dress made of the bark of trees. When a husband cannot preserve peace in his family, he calls in the authority of this bugbear, which is never disputed. When his services are required, he announces his coming by loud and dismal screams in the woods near the town; and, as soon as it is dark, he proceeds to the bentang, when all the inhabitants assemble around him. The women know

that one among them is to meet with chastisement, and no one knows that it will not fall upon herself; yet they dare not refuse to appear before Mumbo Jumbo. The ceremony commences with songs and dancing, and these continue till midnight, when this extraordinary dispenser of justice seizes his victim, strips her, ties her to a post, and scourges her severely with his rod, amidst the shouts and derision of the whole assembly; and it is remarkable that, on these occasions, the women are louder than the men. The disguise of Mumbo Jumbo is supposed to be assumed either by the husband, or one of his friends. On the fourth day we slept at Tambacunda, and on the fifth at Kooniakary, a town as large as Kolor.

At Koojar I dismissed my guide, and hired three elephant hunters to conduct me through the wilderness and to carry water; this desert, which is two days journey across, does not at all times afford water.

The inhabitants of Koojar, who had most of them visited the European settlements on the Gambia, beheld me with reverence; and in the evening invited me to be present at a wrestling match at the bentang, an exhibition very common among the Mandingoes. The spectators having formed a circle, the wrestlers, two strong, active young men, stripped to their drawers, and being anointed with vegetable butter, approached each other on all fours, parrying for some time the stretched-out hand: at length one of them sprang forward, and caught his antagonist by the knee. Great strength, dexterity, and judgment were now displayed; and I thought that few Europeans would have been able to cope with the victor.

In the course of the evening, I was presented with some strong beer of the country, extracted from grain, prepared much in the same manner as our malt, and a root yielding a grateful bitter, like our hops.

In the morning I discovered that one of my elephant hunters had absconded with the money I had paid him in advance, and to prevent the other two from following his example, I instantly ordered them to fill their calabashes with water, and, as the sun rose, we entered the wilderness. To secure our safe passage across it, my guides muttered a few sentences, spit upon a stone, and cast it before them on the road. Having performed this ceremony three times, they proceeded with confidence. At noon we came to a large tree hung with innumerable scraps of cloth, and no person presumes to pass it, without adding one to the number. Water was near, but it was muddy; and the remains of a fire, and fragments of provisions, informed us that either travellers or robbers had recently rested here; we therefore proceeded to another watering-place, which we did not reach till night. Here we kindled a large fire, and, for the first time in this expedition, I slept without shelter.

The next day, after five hours travelling, we arrived at Tallika, the first town in Bondou. The inhabitants are chiefly Foolahs. They are Muhamedans, and enjoy considerable affluence, by furnishing provisions to the kafilahs; which pass through the town, and by the sale of ivory, which they obtain by hunting elephants. The teeth are conveyed to the coast on asses, the larger ones in nets, two on each side of the ass, the smaller wrap-

ped in skins, and secured by ropes. An officer belonging to the King of Bondou is stationed at Tallika, to give information of the arrival of the *kafilahs*, which are taxed according to the number of loaded asses that arrive there. I lodged at this officer's house, and engaged him to accompany me to Fattékonda, the residence of the king.

On the following day I left Tallika, and, about noon, arrived at a number of small villages, scattered over an open and fertile plain. At one of these, called Ganado, we passed the night. I was much amused by an itinerant singing man, who told a number of diverting stories, and played some sweet airs by breathing upon a bow-string, and striking it at the same time with a stick.

About a mile from Ganado, we crossed a considerable river that falls into the Gambia. The heat being excessive, we rested two hours under the shade of a tree, where I purchased a quantity of milk, and pounded corn, of some Foolah herdsmen. At sun-set we arrived at Kookarany; and the next day at Dooggi, a small village only three miles distant, where provisions were so plentiful; that, for six small pieces of amber, I purchased an ox.

The next day we reached a few scattered villages, surrounded by extensive cultivated lands. We passed the night in a miserable hut, having no other bed than a bundle of corn stalks, and no other provisions than those we brought with us.

The wells here were very deep, and dug with great ingenuity: I measured the rope of one of the buckets, and found the well to be fifty-six yards in depth.

On the following day we travelled along a dry

stone height, and then gradually descended into a deep valley. We pursued our course along it to the eastward, on the dry bed of a river, till we came to a large village where we intended to lodge. Here we found many of the ladies clad in a thin French gauze; but their manners were far less elegant than their apparel. They surrounded me in numbers, asking for beads and amber, tearing my cloak, and cutting the buttons from the clothes of my servant. They were proceeding to other outrages, when I remounted my horse, and rode off, determined to seek another lodging. I afterwards found it in the open air, and under a heavy dew.

The following day I passed through a large village on the banks of the river Falemé, which is here rapid, and its bed rocky. The inhabitants were employed in fishing. The large fish were taken in baskets made of split cane, some of which were twenty feet in length. A stone wall was built across the stream, leaving openings through which the water rushed with great force, and the baskets being placed against these, received the fish that were driven by the current. The small fish, which are about the size of sprats, were taken in hand-nets, made with cotton, which were managed with great dexterity. These last fish are pounded in a wooden mortar, intire, as they come from the stream, and then exposed to the sun in large lumps like sugar loaves. This preparation, when dry, is sold to the Arabs of the Sahara, who dissolve a piece of the black loaf in water, and mix it with their cuscasoe.

I believe I have given, in the early part of my travels, an account of this composition, so common

throughout central and northern Africa; but it may not be amiss to repeat here that it is made by moistening flour with water, and shaking and stirring it in a large calabash till it adheres together in small granules resembling sago. It is then put into an earthen pot, perforated with small holes, and this pot is placed over another containing some animal food and water. The two vessels are luted together with paste or cow-dung; the under one is put over the fire, and the steam arising from it dresses the cuscasoe, or, as it is here called, kouskous.

At the village on the Falemé I purchased the blessing of an old Moorish marabut with a few sheets of writing paper, which he would convert into gree-grees for the advantage of the negroes. On quitting this place, we followed the course of the river towards the north, as far as the village of Nayemow, where we were kindly entertained and lodged.

The next morning we crossed the Falemé, the waters of which reached my knees as I sat upon my horse. About noon we entered the town of Fattekonda, and stationed ourselves at the bantang, where we remained till an inhabitant invited us to his house. The Levite of the Scripture, whose concubine, or perhaps, second wife, was so inhumanly murdered, did the same. We had not been more than an hour with our host, when I received a message from Al Mami, [The King] of Bondon, desiring to see me immediately, if I were not too much fatigued with my journey.

I accompanied the messenger, and found Al Mami sitting under a tree, at a little distance from the town. He desired me to sit near him on his

mat, and asked me whether I wanted to purchase slaves or gold. I answered in the negative, and said that my desire was to visit every part of the habitable earth, and my request to him was permission to pass through his dominions. He seemed surprised; but bade me come to him in the evening, when he said he would give me some provisions.

In the evening I presented myself at the residence of the king, which was surrounded by a lofty mud wall that rendered it a kind of citadel: a sentinel, with a musket on his shoulder, guarded the entrance. The interior was divided into different courts, and the way to the presence led through many passages, with sentinels at the doors of each. When we came to the entrance of the court of audience, my guide took off his sandals, and pronounced the name of the king aloud, repeating it, till he was answered from within. We found the sovereign sitting on a mat, and only two attendants with him.

I repeated my request for leave to pass through the country of Bondou. The idea of travelling for curiosity was quite new to the king. He thought it impossible that any man in his senses would undertake so dangerous a journey, merely to look at the country and its inhabitants; but when I offered to shew him the contents of my baggage, he was convinced, and when I had delivered my presents, he was satisfied. These consisted of some gunpowder, tobacco, amber, and an umbrella. He was particularly delighted with the last, which he opened and shut repeatedly, to the great admiration of himself and his two attendants. When this subsided, his attention was transferred to a new

blue coat with gilt buttons, which I wore on this occasion, and he entreated me to give it him; adding that he would wear it in public, and acquaint all who saw it with my great liberality. This argument did not perfectly reconcile me to parting with my coat; but as I considered the request of the King of Bondou, in his own dominions, to be little short of command, I took off my coat, laid it at his feet, and repented that I had ever worn it in his country.

Al Mami supplied me with plenty of provisions, and the next day, understanding that I knew something of medicine, he desired me to visit his wives, in quality of a physician. I had no sooner entered the court appropriated to these ladies, than they all surrounded me, to the number of ten or twelve; most of them young and handsome, and all wearing on their heads ornaments of amber and of gold. Some asked for physic, others for amber; all desired to be let blood. They said that the unnatural whiteness of my skin was produced by dipping me in milk when I was an infant, and the unsightly prominence of my nose by its having been daily pinched. Without disputing my own deformity, I praised the glossy black of the ladies' skins, and the beauty of their flat noses. They replied that *honey-mouth*, that is, flattery, was not esteemed in Bondou; but they did not appear quite so insensible of it as they pretended. They presented me with a jar of honey and some fish, which were sent to my lodging.

In the evening I went to take leave of the king, carrying with me some beads and writing paper; as a small present is usual on such an occasion. He gave me five drachms of gold, as a token of

his friendship, and said that he should dispense with the examination of my baggage, though all travellers who passed through his country were obliged to submit to it. He added that I was at liberty to depart when I pleased.

The next morning I quitted Fattekonda, and in three hours arrived at the verge of the forest which separates the kingdoms of Bondou and Kajaaga. From Tallika, the frontier town of Bondou on the side of Woolli, to Fattekonda, the capital, had been seven days journey.

CHAPTER III.

KAJAAGA. KASSON. KAARTA. LUDAMAR. ARABS.

WE entered the wood at night, that being the best time, as I was informed, to pass it in safety. The brightness of the moon, the stillness of the air, the deep solitude of the forest, and the howling of the wild beasts, rendered the scene solemn and impressive. Not a word was spoken by any of us; but my companions pointed out to me the wolves and hyenas, as they glided, like shadows, from one thicket to another. Towards morning, we arrived at a village called Kimmoo, where we halted to refresh ourselves and our asses; and in the afternoon we reached Joag, in the kingdom of Kajaaga.

Bondou is bounded on the east by Bambouk, and on the north by Kajaaga. The country, like

that of ~~Woolli~~, is generally covered with wood; but the land is more elevated, and towards the ~~Falemé~~ it rises into hills. In fertility I do not know that it is surpassed by any country in Africa.

The inhabitants of Bondou are a colony of Foolahts. They have a tawney complexion, small features, and soft, silky hair. They consider the negroes as their inferiors, and rank themselves among white people. They are naturally of a mild disposition; but the uncharitable maxims of the koran have rendered such as have embraced its religion more hostile to Christians. The majority of the people are Muhamedans, and their number is increasing by means of village schools; but the king is what they call a kafer, that is, an unbeliever.

The industry of the Foolahts in pasturage and agriculture is every where distinguishable; but in Bondou these people are opulent in a high degree, and enjoy all the necessities of life in profusion. On the approach of night, the cattle belonging to a village are collected into an inclosure, in the midst of which is a hut for the retreat of one or two herdsmen, who keep watch during the night, and renew the fires that surround the inclosure. The cows give excellent milk, but not in so large a quantity as those in Europe. The Foolahts make butter of the cream by stirring it violently in a calabash; this forms a part of most of their dishes, and is liberally bestowed on their faces and arms.

The traders between the interior countries and the rivers of Senegal and Gambia, pass through Bondou, and are charged with heavy duties; a loaded ass paying about the value of two shillings

at almost every town it passes through, and a musket and six bottles of gunpowder at Fattekonda.

The kingdom of Kajaaga reaches to the Senegal, which bounds it on the north; on the south and south east it is bounded by Bambouk. In this territory is situated Galam, the boundary of the French navigation and commerce on that river. The face of the country has a pleasing variety of hills and vallies, and the windings of the Senegal make the scenery on its banks very picturesque and beautiful.

The inhabitants of Kajaaga are called Serawoollis. They formerly carried on a great commerce with the French in gold and slaves, and they still maintain some traffic with the British factories on the Gambia. They are indefatigable in their endeavours to acquire wealth; but they are just in their dealings. When a Serawoolli merchant returns from a trading expedition without having made much profit, his neighbours regard him as a man of mean understanding, and express this opinion by saying that "he has performed so long a journey, and brought nothing back but the hair on his head."

The town of Joag, where I now was, is situated near the Senegal, above the French settlement at Galam, and below the fall of Felow. It is surrounded by a high wall, in which are a number of port-holes for musketry; every man's residence, containing, as usual, several huts, is also inclosed by a wall. The town may contain 2,000 inhabitants. As soon as it was dark, I was invited to be a spectator of their amusements, which consisted of drumming and dancing. These ended, I made my bed upon the pentang.

In the morning I was awakened by an attempt to steal a musket which lay by me; but the thief desisted from his purpose on finding that he was discovered. I was afterwards surprised at seeing myself surrounded by about twenty persons, who seated themselves on the bentang, each holding a musket in his hand. A man, loaded with a remarkable number of charms, or *safis*, as they are termed in the Mandingo language, opened the business, by informing me that I had entered the king's town without having paid the duties, and that, according to the laws of the country, my people, cattle, and baggage were forfeited. He added that his orders were to conduct me to Manna, the residence of the king, and to take me thither by force, if I refused to go. The men then rose, and asked if I were ready.

I replied that I had erred without knowing that I did so; that I had no intention to defraud the King of Kajaaga, or violate his laws; and that I was now ready to pay the duties. I then offered the five drachms of gold I had received from the King of Bondou, which they accepted; but they insisted upon examining my baggage, and after having taken from it what they pleased, they left me. I passed the night in meditating on the subject, and I concluded, that if I produced any part of my hidden store of beads and amber, to purchase provisions, the remainder would be forfeited to the officers of the King of Kajaaga; I therefore resolved to endure hunger the ensuing day.

Towards evening, as I was sitting on the bentang, chewing straws, an old female slave passed by, with a basket on her head, and asked me if I had got my dinner. I answered that the king's

people had taken my money. She set down her basket, and taking out of it some handfuls of earth-nuts, she presented them to me with a look of unaffected benevolence, and asked me if I could eat them. I accepted this seasonable supply with gratitude, and, before I had time to thank her, the woman walked away.

I was soon after informed that Demba Sego, nephew of the King of Kasson, who had been on an embassy to the King of Kajaaga, would pay me a visit. I represented my situation to this prince, who offered to conduct me to Kasson, and be answerable for my safety. I accepted his offer with gratitude, and the next morning I set out with my protector. At noon we reached Gungadi, a large town, in which I observed a mosque with six turrets, on the pinnacles of which were placed six ostriches' eggs. This edifice was built of clay. A little before sun-set we arrived at the town of Samee, on the Senegal, which was here a beautiful, but shallow river, moving slowly over a bed of sand and gravel. The banks were high and covered with verdure; the country was open and cultivated; and the rocky hills of Felow and Bam-bouk added much to the beauty of the landscape.

I had now travelled in a north-east direction over those countries which separate the Gambia and the Senegal, commencing my journey at Pissania, on the banks of the former river, and arriving at Samee on the latter. I had travelled 21 days.

I left Samee on the 28th of December, and in the afternoon arrived at Kayee, a large village, situated partly on the southern, and partly on the northern, side of the river. A little above this place is the cataract of Felow, where the river

rushes with great force over a ledge of rock: below this, the river was black and deep, and here it was intended we should pass it. After we had hollaed, and fired some muskets, the people on the Kasson side observed us, and brought over a canoe to carry our baggage.

The bank of the river was here forty feet above the water; the negroes seized the horses, and launched them, one at a time, down a gully which was almost perpendicular, and which seemed to have been worn by this practice. When the terrified animals had been plunged in this manner to the water's edge, the guide took hold of the most steady of them, and led him by a rope into the river; the man then stepped into a canoe, and a general attack commenced upon the other horses, which, finding themselves pelted and kicked on every side but one, unanimously plunged into the river, and followed their companion. A few boys swam after them, and dashed water on them when they attempted to return; and, in fifteen minutes, we had the satisfaction to see them all on the other side. It was a matter of greater difficulty to manage the asses; they endured much pelting and shoving before they could be made to enter the water, and four of them returned from the middle of the stream. Four hours were spent in getting them all over; one hour more was employed in transporting the baggage in the canoe; and lastly, Demba Sego and myself embarked in this dangerous passage boat, which the least motion of ours might have overset, and soon arrived safely in the kingdom of Kasson. Here Demba Sego reminded me of the obligation I was under to him, and I presented him with as much amber

as was valued at fourteen shillings, with which he was content.

Might it not be imagined that such a river was a boundary to the ambition of man? No, ambition cannot be confined by the natural barriers of the globe, rivers, seas, or mountains. The people of Kajaaga and those of Kasson were going to war with each other, though the Arabs of Sahara stood ready to ravage the country of the latter.

After a long day's journey from the passage of the Senegal, we arrived at Teesee, a large un-walled town, having no security against an enemy, except a sort of citadel in which Tiggity Sego, the father of Demba, and brother of the king, resided. The next morning, my friend Demba, who had lodged me in his own hut, introduced me to his father, Tiggity Sego. This prince entertained some doubts of my motives for visiting his country, and said that it would be necessary for me to pay my respects to the king, his brother, at Kooniakary.

The following day, Demba Sego was ordered to go, at the head of twenty horsemen, to a town in Gedumah, to adjust some disputable matter with the Arabs; and he begged me to lend him my horse, adding that my saddle and bridle would give him consequence among these people. I readily granted his request, and, during the week he was absent, I amused myself with walking about the town, and conversing with the inhabitants, who attended me with great kindness, and supplied me with eggs, milk, and other provisions, at an easy rate. No woman of Teesee is allowed to eat an egg. Nothing could affront a woman more than to offer her an egg; yet the

men eat eggs without scruple, and in the presence of the women.

During my stay at Teesee, Tiggity Sego held a palaver on an accusation of adultery. The debates on both sides displayed much ingenuity; the fact was clearly proved, and the offender was sentenced to be sold as a slave, or to find two slaves for his redemption, at the option of the complainant. The injured husband was unwilling to proceed to extremity against a man who had been his friend, and who was, besides, a very devout Muhamedan priest, and desired rather to have him publicly flogged, which was accordingly done; and the number of stripes he received was precisely that enjoined by the Mosaic law, *forty, save one*.

As it was feared that the country in the neighbourhood of Teesee might suffer from the predatory incursions of the Arabs of the Desert, during the war with Kajaaga, a party of 400 men had been sent out by Tiggity Sego to collect provisions sufficient to last a year. I saw these men return, marching in good order, with large calabashes on their heads, filled with earth-nuts and corn. They were preceded by a strong guard of bowmen, and followed by eight singing men, every verse of whose song was answered by the whole company, and followed by a few strokes of the large drums. The detachment proceeded in this manner, amidst the acclamations of the people, to the house of Tiggity Sego, where the provisions were deposited.

The following day an embassy, composed of ten persons, arrived at the king from Foota Tora, to acquaint Tiggity Sego that, unless all the people of Kasson would embrace the Muhamedan reli-

gion, he would join his forces to those of Kájanga. They were required to recite eleven prayers, as the evidence of their conversion. After a long palaver the inhabitants of Teesee agreed to renounce Paganism, and they publicly offered up the eleven prayers.

When Demba Sego returned with my horse, I acquainted his father with my intention of setting out for Kooniakary on the following day; but I then found that I had an account to settle with this governor of Teesee, who not only demanded the duties imposed upon all travellers, but a present for his particular kindness to me. In the morning, my friend Demba came, with a number of attendants, and desired to see the present I intended for his father. By this time, I began to fear that my baggage would not be able to sustain the demands made upon it in the several countries I had to pass: I therefore produced amber and tobacco to the value of twenty-four shillings; only. Demba coolly laid them down, saying that this was not a present for a man of Tiggity Sego's consequence, who could take from me whatever he pleased; and that if I did not make him a larger present, he, Demba, would carry all my baggage to his father, and let him choose for himself. Without waiting for my answer, Demba and his people opened all my packages, spread their contents upon the floor, and took every thing that pleased them. At Joag I had been plundered of half my baggage, and here I lost half the remainder.

I left Teesee on the tenth of January, and on the fourteenth I arrived at Sooloo, a small village three miles to the south of Kooniakary. This vil-

Jage was not in the direct road, but I went thither to visit Salim Daucari, a slave merchant of great reputation, upon whom I had an order, from a friend at Pisania, to receive a sum of money which was due to him. Salim Daucari received me with great kindness, but I had not been more than a few hours at his house, before the King of Kasson sent a messenger to enquire why I did not come to Koeniakary. The slave merchant made my apology, and accompanied me to this town.

The next morning I waited upon Demba Sego Jalla, or Demba Sego the Lion, King of Kasson, and found him seated on a mat in a large hut. He surveyed me with great attention, and when I had explained to him the object of my journey, he not only appeared satisfied, but promised me every assistance in his power. I learned from him, however, what gave me great apprehension for my safety, that the kingdom of Kaarta, through which I had to pass, was threatened with hostilities by the King of Bambarra, to whom I was going. I made a small present to the King of Kasson who sent me a large white ox in return. My attendants were delighted at the sight of this animal, its colour being a mark of especial favour.

Salim Daucari paid me in gold dust, and it was soon whispered that I had received abundance of gold. In consequence of this, I was honoured with a visit from Sambo Sego, the son of the king, who insisted upon knowing the exact amount of the money I had obtained. He declared that one half must go to the king, and that he expected a handsome present himself, as being the king's son, and for his attendants, as being the king's relations. Salim inter-

posed in my favour, and, after much difficulty, prevailed upon Sambo Sego to accept the value of thirty-two shillings in European merchandise, together with some powder and ball, in full payment of every demand that could be made upon me in the kingdom of Kasson.

From the summit of a high hill to the southward of Sooloo, I had a most enchanting prospect of the country. The number of towns and villages, and the extensive cultivation around them, surpassed every thing I had yet seen in Africa. An idea may be formed of the population of this delightful plain, when it is known that the king of Kasson can assemble 4,000 fighting men by the sound of his war drum.

On the 3d of February I took leave of Salim Daucari, and, attended by two guides on horseback, appointed by the King of Kasson, I travelled over a rocky, hilly country, on the banks of the river Krieko, and at sunset came to the village of Soomoo, where we passed the night.

The next day we continued our journey along the banks of the Krieko, which every where swarmed with inhabitants. In the evening we arrived at a large village called Kimo, where my guides left me, to join the army, and I remained two whole days before I could prevail upon the governor of the hilly country, who resides here, to give me a guide to Kaarta.

On the 7th I left Kimo, with the governor's son as a guide. We continued our course along the banks of the Krieko till the afternoon, when we arrived at Kangee, a considerable town, where the Krieko is reduced to a small rivulet. This beautiful stream rises a little to the eastward of Kan-

gee, and descends with a rapid and noisy current till it reaches the bottom of a high hill called Tappa: it then becomes more placid, and winds through the lovely plains of Kooniakary; and having received an additional branch from the northward, it is lost in the Senegal near the falls of Felow.

On the following day we travelled over a rough stoney country, and in the afternoon arrived at Lackarago, a small village upon the ridge of hills that separates the kingdoms of Kasson and Kaarta. On our way we met many hundred people flying from Kaarta, with their families and effects. A little to the eastward of Lackarago we came to the summit of the ridge, from whence we had an extensive view of the country. Towards the south-east we perceived some very distant hills, which my guide told me were the mountains of Fooladoo, the original country of the Foolahs. We travelled, with great difficulty, down a rugged and abrupt precipice, in the dry channel of a river, where the trees, forming an arch over our heads, rendered the place dark and cool; and when we emerged from this singular passage, we found ourselves on the level and sandy plains of Kaarta. We soon arrived at a watering place, where I purchased as much milk and meal as we could eat, for a few strings of beads. Indeed the people here live in such affluence that they seldom ask any return for the refreshments that travellers receive from them.

On the 11th of February, leaving Feestiran, where we had slept two nights, we passed a number of large villages, quite deserted on account of the approaching war, and reached Karankalla, a

large town, half in ruins, owing to its having been plundered by the Bambarrahs.

The next morning, we left Karankalla, and as we had only a short day's journey to Kemmoo, we amused ourselves with gathering fruits by the way. In this pursuit I had wandered from my people, and was quite alone, when I saw two negro horsemen, armed with muskets, come galloping from among the bushes. I made a full stop; the horsemen did the same; and all three seemed equally surprised and confounded at this interview. As I approached, the fears of the men increased, and one of them, after casting upon me a look of horror, rode off at full speed: the other, in a panic of fear, put his hand over his eyes, and muttered prayers, till his horse, seemingly without the rider's knowledge, conveyed him after his companion. About a mile distant, they met with my attendants, to whom they related the story of the frightful apparition; clothing me in the flowing robes of a spirit, and affirming that on my appearance, a cold blast of wind, like cold water, came down from the sky.

Towards noon we saw, at a distance, the capital of Kaarta, situated in the middle of an open plain, the country for two miles all round being cleared of wood. We entered the town about two o'clock, and proceeded to the court before the residence of the king; but I was so surrounded by the gazing multitude that I did not attempt to dismount. I sent two of my people to announce my arrival to the king, and an officer was sent to inform me that his majesty would see me in the evening, and that he himself had orders to provide me a lodging, and to see that the people did

not molest me. He conducted me to a large hut, and stationed a man, armed with a stick, at the door of the court in which it was situated. But man and stick were of no avail against the curiosity of the multitude. I had scarcely seated myself in my spacious apartment, before I was surrounded by as many persons as it could contain; when these had seen me, and asked a few questions, they retired to make room for others; and my hut was thus filled and emptied thirteen times.

A little before sun-set, Daisy Koorabarri, King of Kaarta, sent to inform me that he wished to see me. On entering the court where he was sitting, I was astonished at the number of his attendants, and the order that prevailed among them. On the right of the king were seated his fighting men; on the left, his women and children, leaving a space open, in front, for me to approach him. The king himself was sitting on a bank of earth, about two feet high, covered with a leopard's skin. I seated myself upon the ground before him, explained the motives of my journey, and solicited his protection to Bambarra. He said that it was not in his power to afford me much assistance, for the King of Bambarra was on his way to invade Kaarta; that if I attempted to proceed by any of the usual routes, I should be plundered, or taken for a spy, as coming from an enemy's country; and that, therefore, he advised me to return to Kasson, and wait there the termination of the war; when, if he were alive, he would be glad to see me, and if he were dead, his sons would protect me.

What objection could I make to such prudent advice? None; I could only resolve not to fol-

low it. Finding that I was determined to proceed, the king told me that one route yet remained, though it was not without danger, and this was a circuitous route, through the Arab territory of Ludamar. He added that if I chose this, he would appoint people to conduct me to Jarra, the frontier town. My choice was made in a moment; any thing rather than turn back.

In the evening, Daisy sent me a fine sheep. The main body of the Kaartan army being now assembled at Kemmoo, I had an opportunity of observing, by their crowding to the mosques, that nearly half the men were Muhamedans.

The next morning, after having sent a pair of horse pistols as a present to the King of Kaarta, I left Kemmoo, accompanied by three of his sons, and 200 horsemen; and the following evening they all returned, except two men, who were to be my guides to Jarra.

On the third day, we came to a considerable town called Funingkedy, where I witnessed one of the predatory incursions of the Arabs. In the afternoon, as I was sleeping on an ox's hide, behind the door of the hut in which I was lodged, I was awakened by the screams of women, and a general clamour of the inhabitants. I mounted the roof of the hut, and saw five Arabs on horseback, driving before them a large herd of oxen. When they had reached the wells, which are close to the town, the Arabs selected sixteen of the finest beasts, and drove them off at full gallop. During this transaction, the people of the town, to the number of five hundred, stood close to the walls, and made no other resistance than

lot of iron arrows were placed in the ground.

the firing of four muskets loaded with powder, as the Arabs passed within pistol shot.

One of the herdsmen attempting to throw his hasagay, was shot by an Arab. I saw the young man brought slowly on horseback towards the town, supported by his companions; his mother, frantic with grief, walking before, clapping her hands, and enumerating the good qualities of her son. As he was carried through the gate, she said, "He never told a lie! He never told a lie! no never!" May those who undertake the conversion of negroes merit the same eulogium!

On the afternoon of the fourth day we left Funningkedy, and travelled till midnight, with great silence and expedition, on account of the Arabs. The next morning we resumed our journey, and passed Simbing, a village surrounded with a high wall, and situated in a narrow pass between two rocky hills. About four miles to the north of Simbing, we came to a small stream of water, near which we saw a number of wild horses. They galloped from us at an easy rate, frequently stopping and looking back. They are hunted for food by the negroes, and their flesh is much esteemed. About noon we arrived at Jarra, a large town, situated at the foot of rocky hills: the houses are built of stone cemented with a sort of clay. The greater number of the inhabitants are black people, from the borders of the states to the southward, who choose rather to pay a heavy tribute to the Arabs, and place themselves under their protection, than remain exposed to their predatory hostilities. These negroes manifest the most unlimited obedience and submission towards the Arabs,

and receive from them the greatest indignity and contempt.

On my arrival at Jarra I was lodged in the house of Daman Jumma, a slave merchant, who frequented the settlements on the Gambia. Here I reflected that a war lay behind me, and an Arab country of ten days journey before me. To escape seemed impossible, and I resolved to throw myself into the hands of Ali, the Arab prince, who was then encamped near Benowm. I dispatched a messenger, with a present, and solicited leave to pass through the territory of this chief. He sent one of his slaves, who said he had orders to conduct me in safety to Goomba, the frontier town of Ludamar, on the side of Bambarra.

Attended by the slave of Ali, I left Jarra, and on the fourth day we arrived at Deena, a large town, with houses like those of the former, built of stone and clay. At Deena, the Arabs were in a greater proportion to the negroes, and were extremely insolent. They hissed, shouted, and even spit in my face; then opened my packages, and took whatever they fancied. Here, I confess, my usual fortitude forsook me; and dreading the farther insults of the Arabs, from which my guide either could not, or would not protect me, I had the indiscretion to set forward on my journey alone, at two o'clock in the morning. I was soon overtaken by a faithful negro boy, my servant, who told me that Ali's man had taken the route to Benowm.

I pursued the road to Goomba, and, in the afternoon, reached a town belonging to the Foolahs. On the fifth day, having arrived at a village within two days journey of Goomba, I considered myself

safe from any interruption on the part of the Arabs, and I yielded to the pressing entreaties of the Dooty, or chief, who was proud of the honour of entertaining a white man, to stay with him till the evening of the next day. I passed the morning, anticipating my approach to the Niger, conversing with the people of the village, and drinking occasionally excellent beer ; when a party of Arabs entered the hut, and gave a different turn to my ideas, by telling me that they were come, by Ali's orders, to conduct me to Benowm ; peaceably, if I chose to go ; if I did not, by force. What could I have expected, after having deserted the guide that had been granted me ? the conductor appointed by the sovereign ? What, but that which actually happened ? and there is reason to believe that I should have escaped my ensuing captivity, and many of the disasters of the journey by which it was succeeded, if I had relied upon the faith of Ali.

Entreaty and resistance would have been equally vain ; I therefore placed myself and my boy under the guidance of the Arabs, and in seven days we arrived at Benowm.

CHAPTER IV.

CAMPS OF BENOWM AND BURAKIR.

JOURNEY TO SEGO.

THE residence of Ali presented to my view a great number of tents, scattered, without order, over a large space of ground ; and among the tents were large herds of camels and cattle, and flocks of goats. I had no sooner arrived at the skirts of the camp, than those who were drawing water threw down their buckets, those who were in the tents, mounted their horses, and men, women, and children came running or galloping towards me. The crowd was so great that I could scarcely move. One person pulled my clothes ; another took off my hat ; a third examined my waistcoat buttons. At length we reached the tent of Ali, under which he was sitting on a black leathern cushion. Ali was an old man, with a long white beard, and a grave aspect ; he surveyed me attentively, but was silent. His attendants, particularly the ladies, were more inquisitive : they searched my pockets, obliged me to unbutton my waistcoat, that they might see my skin, and counted my toes and fingers, as if they doubted whether I were a human being.

On looking round me, I observed some boys bringing a wild hog, which they tied to one of the strings of the tent, and Ali desired me to kill and

eat it. I would at no time be a hog butcher, nor would I now provoke the detestation of these people by eating of an animal they held unclean ; I therefore told Ali that I did not eat such food. The hog was, then let loose, in expectation that it would immediately attack me ; these Arabs believing that hogs have an enmity against Christians, who eat hogs. In this, however, they were mistaken ; for instead of discriminating the devourer of his species, he attacked all alike, and at last took shelter under the couch on which Ali was sitting. The assembly being thus dissolved, I was conducted to the outside of the tent of Ali's chief slave, where a bowl of corn, boiled in salt and water, was given me for my supper, and a mat was spread on the sand for my bed.

At sun-rise the next morning Ali came on horseback, with a few attendants, to visit me, and told me that he had provided a hut for me, in which I should be sheltered from the sun. I was conducted thither, and found it comparatively cool and pleasant ; but to one of the four stakes, which formed its angles, was tied the hog. Here I passed my days amidst successive crowds of Arabs, who came to behold me, and of boys who came to beat the hog.

Ali sent to inform me that there were many thieves in the neighbourhood, and that, to prevent my effects from being stolen, they must all be conveyed to his tent. To satisfy his fears for the safety of my property, every part of my apparel was searched, and I was stripped of my gold, my amber, my watch, and my pocket compass. This last excited the curiosity of the Arab prince, and he asked why that piece of iron always pointed

to the Great Desert. As I could not easily explain this circumstance, my compass was restored to me in a manner which shewed that Ali was afraid of keeping it. I was then informed that, if I were seen without the precincts of the camp, I should be shot by the first person who met me.

On one of the days of my captivity, the horizon to the eastward was thick and hazy, and the Arabs prognosticated a sand wind, which accordingly began on the following morning, and lasted two days. The wind was what a seaman would have denominated a stiff breeze, but the quantity of sand carried before it was such as to darken the atmosphere, and form, together with the perspiration, a crust upon the skin. The Arabs wrapped a cloth round their face, to prevent them from inhaling the sand, and turned their backs to the wind when they looked up, to prevent it from falling into their eyes.

Ali had a desire to shew me to some of his women, but his attendants objected to my nankeen breeches, which they said were not only inelegant, but indecent. I wonder this idea had not occurred to myself; for nothing could be more at variance with Muhamedan notions of dignity and modesty than such an article of clothing. I believe it excited as much vulgar curiosity and abhorrence as the colour of my skin. Ali having ordered me to wrap myself in a loose cloak, took me to the tents of four different ladies, who each presented me with a bowl of milk and water. These ladies were remarkably corpulent, or, in other words, extremely handsome. They examined me with great attention, but knit their brows and shuddered at the whiteness of my skin.

While I remained at Benowm, there was a wedding in the camp, and as I was sitting alone in my hut, an old woman entered, with a bowl in her hand, saying she had brought me a present from the bride. Before I had time to acknowledge the favour, she dashed the contents of the bowl in my face. Finding that it was the same sort of holy water which the Hottentot priests formerly bestowed on such occasions, I took it for a joke at the expence of the Christian ; but the old lady assured me that it was a nuptial present from the bride's own person, and that it was always received by the young unmarried Arabs as a mark of distinguished favour ; I therefore wiped my face, and sent my thanks to the lady.

Ali now went to conduct Fatima his wife, who was some days journey to the northward, to the camp at Benowm. He took with him, for the sustenance of himself and his followers by the way, the flesh of an ox, cut in thin slices, and dried in the sun, and two bags of dried kouscous. Soon after his departure, a messenger arrived with intelligence that the army of Bambarra was approaching the frontiers of Ludamar ; and immediately Ali's son ordered the cattle to be driven away, the tents to be struck, and all the people to be in readiness to move at day-light the next morning. The whole camp was in motion at the time fixed, and was proceeding towards the north. The baggage was laid upon oxen, and covered with the tent-cloths, and upon each of these were commonly placed one or two women. Ali's favourites rode upon camels, on a saddle of a particular construction, and with a canopy to shelter them from the sun.

On the fourth day, we arrived at Ali's camp, which was larger than that at Benowm, and situated in a thick wood, about two miles distant from a negro town called Bubakir. I immediately waited upon Ali, in order to pay my respects to his wife, who had joined him here. He seemed much pleased at my coming, shook hands with me, and informed the princess that I was the Christian. She appeared shocked at seeing a Christian so near her, but became more easy by degrees, and presented me with a bowl of milk. Fatima had long black hair, and was remarkably corpulent.

The heat was now almost insupportable; all nature seemed sinking under it. The distant country presented to the eye a dreary expanse of sand; with a few stunted trees and thorny bushes, in the shade of which the hungry cattle devoured the withered grass, while the camels and goats picked off the scanty foliage. Day and night the wells were crowded with cattle, lowing, and fighting with each other, to come at the trough. This great scarcity of water was severely felt by all the people of the camp, and by none more than myself. Ali, indeed, allowed me a skin of water a day; but, when my boy attempted to fill it at the wells, the Arabs, astonished that a Christian should presume to share the precious liquor with them, generally drove him away with blows.

One night, having in vain solicited for water at the camp, I resolved to try my fortune at the wells, which were half a mile distant. I set out about midnight, and, guided by the lowing of the cattle, I arrived at the wells, where I found the people drawing water. I requested permission to

drink, but I was driven away with outrageous abuse. At last I came to a well at which were only an old man and two boys. I repeated my request to this man, who immediately drew up a bucket of water, and was presenting it to me, when, recollecting that I was a Christian, he dashed it into the trough, and bade me drink from thence. Though three cows were already drinking in it, I was determined not to give up my portion: I knelt down, thrust my head between two of the cows, and drank till the water was nearly exhausted, and the cows began to contend with each other for the last mouthful.

In this manner I passed the sultry month of May. Ali regarded me as his prisoner, and Fatima, though she allowed me a larger quantity of food, said nothing of my release. Ali was soon to retire to the Desert, but first he was going to Jarra; and I applied to Fatima, who I found had the chief direction of affairs, and begged she would obtain permission for me to accompany him. Fatima first hesitated; then looked kindly on me; and then told me that, in a few days, I should be at liberty to depart.

The Arabs of this part of Africa are composed of many separate tribes, each governed by a chief, who exercises an absolute jurisdiction over his own people. The tribes of Gedumah, Jafnoo, and Ludamar, though not so numerous as some others, are very powerful and warlike. In February, when the sun scorches up vegetation in the Desert, the Arabs encamped there strike their tents, and advance towards the negro countries to the southward. In July, when the rains commence, having completed their purchases and their

plunder, they return northwards to their several encampments in the Sahara, where they remain till the drought again sends them towards the negroes. Often, without the smallest provocation, and sometimes, under the fairest professions of friendship, the Arabs seize the cattle of the negroes, and even their persons. The negroes seldom retaliate. The boldness of the Arabs, and the swiftness of their horses, render them such formidable enemies, that the negroes tremble while they are in their vicinity.

Ali always rode upon a milk-white horse with the tail dyed red, and had two or three of these kept constantly saddled, day and night: he never walked, but to prayers. The Arabs set a high value upon their horses; they feed them three or four times in the day, and in the evening they give them sweet milk.

The Arabs of the Desert resemble in their complexion the mulattoes of the West Indies, but their physiognomy is very different. They boast an advantage over the negroes by their knowledge of letters, and are the proudest and most intolerant people upon earth.

An Arab can either fast, or eat three meals in one. Those of Ludamar live chiefly on the flesh of their cattle. They purchase their corn, and their cotton garments, in exchange for salt, which they dig from pits in the Sahara.

A woman of moderate pretensions to beauty must be one who cannot walk without being supported under each arm by a slave; and a perfect beauty is a load for a camel. In order to become handsome, many of the girls are compelled by their mothers to devour a large quantity of kous-

kous, and drink a large bowl full of camels' milk, every morning. Whether appetite demand it, or not, these must be swallowed; and I have seen a poor girl sit crying, with the bowl at her lips, for more than an hour; and the mother watching over her with a stick in her hand, which she used from time to time, without mercy, to enforce obedience to her commands. Strange as it may appear, this super-abundant quantity of food, instead of producing indigestion, soon covers the young lady's person with the degree of corpulence which constitutes beauty in the eyes of an Arab.

The women in general wear a cotton cloth wrapped round the waist, and hanging down like a petticoat; to the upper part of this are sewed two square pieces, one before, and the other behind, which are fastened together on the shoulders. The head dress is a bandage of cotton cloth, with a broader part to draw over the eyes when they walk in the sun. The better sort, however, when they go out, are veiled from head to foot.

The dress of the men differs but little from that of the negroes, except that they universally wear a turban of white cotton cloth. Their hair is always black, and commonly short and bushy. Such as have long beards display them with great pride.

My beard, which was now of an extraordinary length, counteracted, in some measure, the ill impression made by my colour: I believe they thought it too good for a Christian.

Ali was distinguished by the fineness of his dress, which was composed of blue cotton cloth brought from Timbuctoo, or white linen, or muslin, from Marocco. His tent was larger than any of the others, and covered with a white cloth.

This tent was the rendezvous of the principal people, who conversed with great freedom before their chief, and frequently differed from each other. With regard to himself they were always of one mind, singing in concert songs composed in his praise, and loading him with the grossest adulation.

On the 25th of May, I took leave of Fatima, who, with much grace and civility, returned me a part of my apparel : Ali sent me my horse with his bridle and saddle, and in the night he set out privately for Jarra, attended by about fifty horsemen. In the morning I followed, accompanied by a number of others. About noon we were joined by twelve Arabs riding on camels, and, at a watering place in the woods, we found Ali and his fifty followers. Here we slept, and passed the next day under a heavy sand wind, which at times was so violent that it was impossible to look up. The cattle were so tormented by the sand lodging in their eyes and ears, that they ran about in a state of distraction ; and I, for whom there was no room in the tents, was in great danger of being trampled to death by them.

The next morning I was told that my poor boy was to be sent back to Bubakir. I remonstrated with Ali, perhaps too warmly. He made no reply to me ; but, with a haughty smile, he said to one of his people, " If he does not mount his horse immediately, I will send him back also." This was a warning not to be neglected, and my boy and I wept, shook hands, and parted.

We arrived at Jarra on the second of June, and, on the eighth, Ali sent his chief slave to inform me that he was going back to Bubakir, but, as he

should stay there only a few days, I had his permission to remain at Jarra till his return. The next day, he and his Arabs left the town; the latter having committed many robberies during the time they were in it, and carrying off three girls, who were bringing water from the wells, at their departure.

Now what was my purpose? Was it to wait for Ali's permission to pursue my journey? or was it to attempt to proceed without it? Whether my resolution were prudent or otherwise would be decided by the event; but as I was no longer guarded by Arabs, I determined to advance towards Bambarra.

The people of Jarra were informed that the war was approaching to their gates. The men were stationed on the rocks; the women were beating corn, and packing up different articles during the night; and, early in the morning, half the people of Jarra took the road to Bambarra by way of Deena. Their departure was very affecting; the women and children crying, the men sullen and dejected, and all looking back with regret to the huts that had sheltered them, and the wells that had supplied them with water. The next day, the 27th of June, the alarm becoming still greater, I mounted my horse, and placing a large bag of corn before me, I joined the remainder of the people of Jarra, and marched slowly out of the town. Some were driving cattle, sheep, and goats, and carrying scanty provisions and a few clothes; others were attending children and old persons; and others carrying the sick.

On the second day we arrived at Queira, where I remained three days to recruit my horse, which

the Arabs had reduced to a skeleton. On the afternoon of the last, as I was tending him in the fields, I received intelligence that Ali's chief slave, with four Arabs, had arrived at Queira, to convey me back to Bubakir. I dreaded nothing so much as a second visit to Ali. I therefore did not return to my lodging till about midnight, when I packed my clothes, and hearing that the Arabs were asleep, I stole softly out of the hut, and mounted my horse, without having a single article in my possession to purchase food, either for myself or him.

I proceeded with great caution, surveying every bush, and frequently listening and looking behind, to see whether my intended guides to Ali were approaching, when, at the distance of about a mile from the town, I unexpectedly found myself in the vicinity of a watering place belonging to the Arabs. The herdsmen followed me a mile, hooting, and throwing stones after me. When I was out of their reach, and had begun to indulge the hope of escaping, I heard some person holla behind me, and, looking back, I saw three Arabs galloping after me at full speed, and brandishing their double barrellled guns. As I could not avoid them, I turned back to meet my pursuers; two of them caught hold of my horse's bridle, while the third presented his musket, and told me that I must go back to Ali. They then ordered me to untie my bundle, and, having examined the different articles it contained, one of them took a fancy to my cloak, and wrapped himself in it. This cloak had been my shelter from the rains in the day, and the mosquitoes in the night, and I earnestly begged him to return it; but the party

rode off with their prize, and I was now convinced that they had followed me for plunder for themselves, and not by the orders of Ali.

I was no sooner out of sight of the Arabs than, turning my horse's head once more to the east, I struck into the woods, to escape another pursuit, and pushed on with all possible speed: then, directing my course a little to the northward, I fortunately fell in with the right path; not the way I purposed to go, by Deena and Goomba, but another to the southward of it. The only evil I feared was the falling in with some wandering parties of Arabs; but I was soon sensible that other evils awaited me; I had no means of procuring food, or prospect of finding water.

About four o'clock in the afternoon, I came suddenly upon a large herd of goats, and pulling my horse into a bush, I watched to discover whether their keepers were Arabs or negroes. I soon perceived two Arab boys, and with difficulty prevailed upon them to approach me. They informed me that the goats belonged to Ali; that they were going to Deena, where water was more plentiful; and that they should remain there till the rains had filled the pools in the Desert. They shewed me their empty water skins, and said that they had seen no water in the woods.

I pursued my way as fast as possible, for, by this time, my thirst was become insupportable. I climbed a high tree, and looked around me without discovering a single dwelling; I descended, and falling upon the sand, affected with sickness, faintness, and dimness of sight, I believed my last hour was come. Nature, however, at length resumed her functions, and, on recovering my

senses, I saw the sun sinking behind the trees. I summoned all my resolution, and my horse being too weary to carry me, I drove him before me. When I had proceeded slowly for about an hour, I perceived lightning from the north east; a most welcome sight, for it promised rain! In less than an hour, I heard the wind roar among the bushes, and I was instantly covered with a cloud of sand. I took shelter under a bush, to prevent my being suffocated. The sand continued to fly in amazing quantities for nearly an hour, when it abated, and I again set forward, travelling with great difficulty. About ten o'clock, I saw some vivid flashes of lightning, and heard some heavy drops of rain: I spread out all my clean clothes to catch the shower which I saw must fall, and I quenched my thirst by wringing and sucking them.

The night was dark, and I travelled by the direction of my compass, which the lightning enabled me to observe, till, on a sudden, I saw a number of lights at a short distance, among the trees. I believed them to belong to a party of Arabs, but, in my present desperate situation, I resolved to be certain. I advanced till I heard the lowing of the cattle, and the clamorous voices of the herdsmen, which convinced me that these people were assembled round one of their watering places; and I inadvertently approached so near one of their tents, that I was discovered by a woman. She immediately screamed, and two men came running to her assistance. They passed very near, happily without seeing me, and I hastened again into the woods.

About a mile from the wells, I heard the croaking of frogs, which was music to my ears. I dis-

rected my course by the sound, and, at day-break, arrived at some shallow, muddy pools, where the frogs were so numerous that they disputed the water with me and my horse. Having satisfied my thirst, I ascended a tree, from which I discovered a smoke to the south-south-east, at the distance of twelve or fourteen miles. I rode towards it, and seeing some negroes labouring in the adjacent fields, I enquired the name of the town. They replied that it was called Shrilla, and added that it was a village of Foolahs belonging to Ali. Hunger compelled me to enter it, and I rode to the house of the chief, where I was refused admittance, and where I could not obtain even a handful of corn.

I rode slowly out of the town, and perceiving some scattered huts without the walls, I advanced towards one of them, at the door of which an old, motherly woman sat spinning cotton. I made signs that I was hungry. She immediately laid down her distaff, and desired me, in Arabic, to come into the house. When I had seated myself on the floor, she placed before me a dish of kous-kous. I begged a little corn for my horse, which she readily gave me, and I presented her with one of my pocket handkerchiefs.

By this time, the people began to assemble about the house, and I heard some intimation of a desire to escort me back to Ali. I therefore quitted the suburbs of Shrilla, and, to efface the suspicion that I had absconded from the Arabs, I rode off in a northerly direction, which led towards their camp. When I had travelled about two miles, I struck into the woods, and, overcome with fatigue, I lay down to rest, with a bundle of

twigs for my bed, and my saddle for my pillow. I afterwards continued my journey, and arrived, about midnight, at a small pool of rain water, near which I rested as before.

The next day, I came to an encampment of Foolah shepherds in the vicinity of a watering place, and was received into a tent which was just large enough to contain the family and myself, and just high enough for us to sit upright. A dish of boiled corn and dates was placed before me; but no sooner had the shepherd informed his family that I was a Christian, than the mother crept slowly towards the entrance, and sprang through it like a greyhound, and the children followed her, crying. Nothing could induce them to approach the tent while I stayed. Having thanked the shepherd for his hospitality, and purchased some corn for my horse with some brass buttons, I pursued my way through the woods. At sun-set, I came to a road which took the direction of Bambarra, and I passed the night under a tree. The next day I arrived at a small town, called Wawra, surrounded by high walls, inhabited by a mixture of Foolahs and Mandingoes, and now tributary to Mansong, King of Bambarra.

Here, being in security from the Arabs, and much fatigued, and the chief, who had been at the Gambia, giving me a hearty welcome, I resolved to rest. I laid myself down upon a bullock's hide, and slept soundly; but the chief having taken this opportunity of examining the contents of the leathern bag in which I carried my wardrobe, and not finding it sufficient to repay him, he told me to depart the next morning.

The following day, I arrived at a town called

Dingyee. The chief, and most of the inhabitants were cultivating corn in the fields, and I wandered about the town, till an old Foolah invited me to his hut, and entertained me with great hospitality. In the morning, when I was about to depart, my host, with much diffidence, begged me to give him a lock of my hair, having been told, he said, that the hair of white men made a *safi* that communicated to the wearer all the knowledge of white men. I yielded to the Foolah's desire of wisdom, which he gratified so unmercifully that I was afraid all my hair would have been made into *safis*.

The next day I reached a small town called Wassiboo, where I waited four days for an opportunity of proceeding to Satilé, which is distant a long day's journey, through woods without any beaten path. During this time, I resided at the house of the chief, and amused myself with going into the fields with the family, to plant corn. Cultivation is carried on here upon a very extensive scale, and, as the inhabitants themselves expressed it, "hunger is never known."

On the 12th of July I set out with eight fugitive Kaartans, who, finding it impossible to live under the tyranny of the Arabs, were going to reside in Bambarra. We travelled with uncommon expedition, but did not reach Satilé till sun-set. Here we had a heavy tornado, which made our road the following day wet and slippery; but the country was beautiful, abounding with rivulets, which the rain had increased into rapid streams. About ten o'clock we passed a monument of that vile spirit which will not allow one man to let another live; a village ruined by war. The houses

had been destroyed, the bentang tree had been burnt, the wells had been filled up, and man could exist there no longer. About noon, my horse was so much fatigued, that I could not keep up with my companions; but they would not entirely desert me, as the place, they said, was infested by lions; one of their number therefore remained with me, while the others went forward. In the afternoon we arrived at Galloo, a considerable town, situated in a beautiful and fertile valley, surrounded by high rocks.

At Galloo my companions had a fine sheep given them by the Dooty, or chief, and my horse fared as well as his rider. In the morning, I returned thanks to my host, while my fellow-travellers offered up their prayers that he might never want, and we resumed our journey. About three o'clock, we reached Moorja, a large trading town, to which the Arabs bring great quantities of salt to exchange for corn and cotton cloth. As corn was plentiful, the inhabitants were liberal. We had as much corn and milk sent us, by different persons, as would have been sufficient for three times our number; and though we remained here the whole of the following day, we experienced no diminution of their hospitality.

The road from Moorja was exceedingly romantic, lying between two rocky hills. The Arabs sometimes lie in wait here to plunder travellers. In the evening we arrived at Datliboo, where we had a tremendous tornado. The house in which we lodged being flat roofed, admitted the rain in streams; the floor was ankle deep in water, the fire was extinguished, and we passed the night on

some bundles of sticks that happened to lie in a corner.

The next day we passed a large kafilah returning from Sego, the capital of Bambarra, with corn-paddles, mats, and other utensils. We slept at Fanimboo,^a a small village, where the chief produced three old muskets for me to mend, and was much disappointed when he found that all white men were not gunsmiths.

On the following day we continued our journey. The towns were now more numerous, and the land, not employed in cultivation, afforded excellent pasturage; but, as travellers were daily passing to or from Sego, the inhabitants were less hospitable to strangers. My horse becoming weaker every day, I was obliged to drive him before me, and I did not reach the town of Geosorro till some time after my companions. We had none of us tasted food during the last twenty-four hours, and the Dooty refused to give or sell us any provisions. We lay down to sleep with empty stomachs, but at midnight I was awakened with the joyful cry of "the victuals are come."

The next day, my Kaartan friends having better horses than mine, left me. I was walking alone, when I met a kafilah of slaves, about seventy in number, coming from Sego. They were fastened together by thongs of leather, twisted like a rope, and tied round the neck; seven slaves upon a rope, and between every rope a man with a musket. Many of the slaves were in bad condition, and many of them were women. Here was another monument of war, except where treachery bore a part. In the rear of the slaves, came the servant

of a merchant whom I remembered to have seen at Benown. He knew me, and told me that these poor captives had yet to march through Ludamar and the Sahara, in their way to Marocco. In the afternoon, I met about twenty Moors on horse-back, the owners of the slaves. They asked me many questions, but were not uncivil.

At Doolinkeaboo, where I passed the night, the chief of the village limited his hospitality to a draught of water; but his wife, when he was gone into the fields the next morning, sent me a handful of meal. At noon, I had milk given me by some Foolah shepherds, at a watering place by the way; and hearing that two men were going from hence to Sego, I proceeded in their company. We halted at a small village, where an acquaintance of one of my companions invited us to a sort of public entertainment. A dish made of meal and sour milk, and beer made from corn, were distributed with great liberality. The company was composed of both men and women, and both seemed a little intoxicated, though civil in their behaviour. They nodded to each other, when about to drink, and, on setting down the calabash, commonly said "thank you."

The next day we passed through several large villages, where I was constantly taken for a Moor, and the miserable condition of my horse, which I continued to drive before me, was a subject of mirth to the Bambarrahs. One said of me, "he has been at Mecca; you may see that by his appearance;" another asked if my horse were sick; and a third if I would sell him. I believe my two black companions were ashamed to be seen with me. We took up our lodging at a small village,

where a button purchased provisions for myself and my horse. Here I was told that the next day I should see the great water.

The thoughts of seeing the great water did not permit me to sleep, and I rose, and saddled my horse before day; but I was obliged to wait till the inhabitants, to whom the river was no novelty, and lions were near neighbours, thought proper to open their gates. This was market day at Sego, and the roads were filled with people, carrying different articles to sell. We passed four large villages, and at eight o'clock saw the smoke over the capital. As I was riding over some marshy ground, one of my fellow-travellers exclaimed "see the water!" and looking forwards, I saw, with infinite pleasure, the great object of my journey, the majestic Niger of the Europeans, the Neele of the Negroes, of the Arabs, and Moors, the Great river of the Mandingoes, glittering to the morning sun, as broad as the Thames at Westminster, and flowing to the eastward. I hastened to the brink, and drank of the water, with grateful adoration of that providence which had protected me thus far on my journey.

From Jarra to Sego occupied twenty-five days, seventeen of which had been passed in actual travelling, and eight in repose.

CHAPTER V.

SEGO. JOURNEY TO SILLA. RETURN AS FAR AS
KAMALIA.

SEGO, the capital of Bambarra, consists of four distinct towns, two on the northern, and two on the southern, side of the Joli bahr, or Great river. They are all surrounded with high mud walls. The residence of the King of Bambarra is in one of the southern quarters, called Sego See Korro. He employs a number of slaves in conveying people over the river; and though the fare is only ten cowries for each person, he derives a considerable revenue from the ferry.

When I arrived at the ferry, I found a great number of persons waiting for a passage; they looked at me with silent wonder. The boats were each formed of the trunks of two large trees, rendered concave, and joined end to end, the junction running across the middle of the boat. I observed four horses, and several people, in one that was crossing the river. There were three different places of embarkation, and the ferrymen were very expeditious; but, owing to the crowd of expectants, I could not immediately obtain a passage, and I sat down on the bank of the river, to wait for a more favourable opportunity. The extensive city, the numerous boats upon the river, the crowded population, and the cultivated state of the surrounding country, formed a picture of civiliza-

tion and magnificence that would have astonished a traveller less acquainted with Africa than myself.

I waited two hours without having an opportunity to cross the river, at the end of which time an officer arrived from Mansong King of Bambarra, to inform me that he could not see me till he knew my motive for coming into his country, and that I must not presume to cross the river without his permission. The messenger then pointed out a distant village, where he advised me to remain till the next day, when, he said, I should hear further from the king.

At the village, every one regarded me with astonishment and fear; no person would admit me into his house; no one would give me food. I sat, during the remainder of the day, in the shade of a tree, and expected to lodge among its branches; as the wild beasts are very numerous here; when a woman, returning from the labours of the field, surveyed me with an eye of compassion, and enquired into my situation. Having explained it to her, she took up my bridle and saddle, which lay near me, and bade me follow her. She conducted me into her hut, lighted a lamp, spread a mat on the floor, and broiled a fine fish upon the embers. My benefactress then pointed to the mat, and told me that I might sleep there without apprehension; and calling the female part of her family, who stood regarding me with fixed astonishment, they resumed their task of spinning cotton, which lasted the greater part of the night. They enlivened their labour with songs, and I was the subject of one of them. It was sung by one of the young women, the rest joining in a sort of chorus. The air was sweet and plaintive; and the words, literally

translated, were these. "The winds roared, and the rains fell—the poor white man, faint and weary, came and sat under our tree—he has no mother to bring him milk; no wife to grind his corn."

Chorus. "Let us pity the white man; no mother has he to bring him milk; no wife to grind his corn." I was so much affected by this simple strain, and unexpected kindness, that sleep was banished from my eyes.

The next day, I continued in the village, in conversation with the inhabitants, who came in crowds to see me; but I heard nothing from the King of Bambarra, and it was whispered, that he had conceived an unfavourable opinion of me; from the Moors and slave merchants. The following day a messenger arrived from the king to enquire whether I had brought any presents. My answer, that I had been robbed of all by the Arabs, seemed to occasion much disappointment.

The next day a messenger came from Mansong, with a bag in his hand, and said it was the king's pleasure that I should quit the vicinity of Sego; but that he was sorry for a white man in distress, and had sent me 5,000 cowries, to purchase provisions on my journey. The messenger added that, if I were really going to Timbuctoo, as I had said, he had orders to be my guide as far as Sansanding. In these countries, a hundred cowries would commonly purchase a day's provisions for myself and my horse.

The houses of Sego are built with clay; they are of a square form, with flat roofs; some of them are two stories high, and many of them are white-washed. Mosques are seen in every quarter. The streets, though narrow, are wide enough for every useful

purpose in a country where carriages are unknown. From the best information I could procure, this city contains about 30,000 inhabitants.

Though I was not permitted to see the king of Bambarra, a Jew, who was dispatched as a messenger from the governor of a British settlement, was more fortunate. He gives the following account of his reception.

“At Sego Chicoro, I waited on the King of Bambarra. On my entrance into the first court, I found a guard of forty men, young, strong, and without beards. On entering a second court, I saw another guard, well armed, and very numerous, lying in the shade; and a little farther, I found the king sitting, with two swords stuck in the ground behind him, and one on each side. He had on his war coat, which he is obliged to wear when he sends out an army, and cannot leave off till the army return. He commonly wears dresses of white, or blue, or silk, with a great number of gree-grees, cased in plates of gold or silver, sewed about them. He promised me his protection, and dismissed me.

The king had six children living, and it was said that three had been destroyed; it being the custom, if a male child of his be born on a Friday, to cut its throat immediately.

“When the King of Bambarra takes prisoner a king, a prince, or a man of high rank, whether a stranger, or of the country, he is confined till the fasting moon. He is then brought to Sego Cero, and laid down in a house set apart for that purpose solely, where his throat is cut across. When the blood has completely stained the ground, the body is carried into the open field, and left a prey to the

wild beasts. There is not a fasting moon in which one, or more, persons are not butchered in this house; and for the space of eight days after these executions, no man, whoever he be, is allowed to pass it without pulling off his shoes or cap."

Such are the particulars collected by the Jew; and in them we trace a portion of the taste for blood so conspicuous in the Dahomans and the Ashantees. It is probable that a farther intercourse with the Bambarra government would disclose more of this sanguinary spirit.

I found the language of Bambarra a sort of corrupt Mandingo, which, after being a little accustomed to, I understood and spoke without difficulty. I immediately set out to the eastward with my guide, who was friendly and communicative, and we slept at a village seven miles distant. When this personage was told that I had come thus far to see the great river, he asked if I had no rivers in my own country, and if one river were not like another.

The next day we passed a large town called Kabba, situated in a beautiful and highly cultivated country which reminded me of my own. The people were every where employed in gathering the fruit which produces the vegetable butter. In the course of the day, we passed a great number of villages, which were chiefly inhabited by fishermen, and in the evening arrived at Sansanding, a very large town. As I rode between the town and the river, I passed a small harbour, in which were twenty large canoes, most of them fully laden, and covered with mats. I saw three other canoes arrive with passengers, and one with goods.

Sansanding is said to contain 11,000 inhabitants. It is much frequented by the Moors, who bring beads and coral from the Mediterranean, and salt from the desert, to exchange for gold dust and cotton cloth. The market-place, which is a large square, is crowded with people from morning till night, and different kinds of merchandise are exposed to sale on stalls, with mats over them to shade them from the sun. Some stalls contained beads only; others, indigo in balls, others, wood ashes in balls; others Houssa and Jinnie cloth. I observed one with antimony in balls, another with sulphur, and a third with copper and silver rings and bracelets. In the houses fronting the square, were sold scarlet cloth, amber, and silks, from Marocco, and tobacco which came by way of Timbuctoo. Adjoining to this was the salt market, in which this article occupied one corner. A large butcher's stall stood in the centre, and as good and fat meat as any in England was exposed to sale. The beer market was at a little distance, under two large trees, and contained from eighty to a hundred calabashes of beer, holding about two gallons each. Near this was the place for the sale of red and yellow leather.

Besides these daily markets, a very large space was appropriated for the great weekly market, which is held on a Tuesday, when astonishing crowds of people flock from the country, to purchase a variety of articles, which they retail in the villages. There are commonly from sixteen to twenty large fat bufflocks killed for this market.

The currency of Sansanding was cowries, 3,000 of which were worth a minkali of gold, or 12s. 6d. sterling.

	Cowries.
A prime male slave was worth	40,000
A prime female slave from	80 to 100,000
A horse from two to ten prime male slaves,	
An ass	17,000
A fat cow	15,000
A sheep	3 to 5,000
A fowl	250 to 300
A sheet of writing paper	40
A gold bead	10

Sansanding has no public buildings, except the mosques, two of which, though constructed with mud, are not inelegant.

At Sansanding, the black men took me for a Moor, but the Moors found out that I was a Christian, and insulted me accordingly. The governor of the town, with whom I lodged, begged me to write him a safi: I wrote him the best I could; it was the Lord's Prayer. My next day's journey was to a village called Sibili; and my next to Nyara, a large town at some distance from the river. The governor here had a very commodious house two stories high.

On the following day, we rode nearly in a direct line through the woods; but with great circumspection, as my guide said that lions were very numerous here, and frequently attacked travellers. As we were crossing a large, open plain, on which were a few scattered bushes, my guide wheeled his horse round in a moment, crying, "A very large lion," and making signs for me to ride away. I saw no lion, and thought the man was mistaken.

He exclaimed, "God preserve us!" and I then perceived a large, red lion very near us, with his head couched between his fore-paws. I expected he would have sprung upon me in a moment; but he suffered us to pass without molestation. My eyes were so riveted upon this sovereign of the woods, that I saw no other object till we had got to a considerable distance. At sun-set we arrived at Modiboo, a delightful village on the banks of the Great river, commanding a view of its waters, to the east and west, for many miles. The small green islands, the peaceful retreats of some industrious Foolahs, whose cattle grazed here in security from ravenous beasts, and the majestic breadth of the river, which was here much larger than at Sego, rendered the situation one of the most enchanting in the world. But man was obliged to share these beautiful productions of nature with myriads of mosquitoes, which rose from the swamps. These harassed the most torpid of the black men; and I, far more sensible of their attacks, passed the night in walking backward and forward, and waving my hat, vainly endeavouring to shield myself from their stings.

The next day, I was feverish, and little able to walk; but my horse was still less able to carry me. He fell, and the united strength of myself and my guide could not again place him on his legs. I sat down by this worn-out associate of my travels for some time; then taking off his bridle and saddle, with a sigh, I left him to his fate. At a small fishing village called Kea, I parted with my guide, and entered a canoe which was going down the river to Silla, a large town. We reached it about four o'clock. I remained under a tree sur-

rounded by hundreds of people, till it was quite dark, when the Dooty gave me a lodging. Silla is about seventy or eighty miles from Sego.

At Silla I was told that I was only two days journey from Jinnie, a city more populous than Sego, and only fourteen from Timbuctoo, the great mart of central Africa; but I was worn down with fatigue, exhausted by sickness and hunger, and had not the smallest article in my possession, except the few remaining cowries given me by the King of Bambarra, to purchase food or clothing, lodging, or protection. With Timbuctoo before me, and Jinnie almost within my grasp, I therefore most reluctantly turned my face to the westward, doubtful, in my forlorn situation, whether I should ever again reach the Gambia.

On the 31st of July, I arrived at Modiboo on my return, when I heard a horse neigh in the stable, and the chief asked if I knew who was speaking to me. He then informed me that my horse was there, and somewhat recovered by two days rest. The next morning we set out together, and I drove him before me.

The rains were now violent, and sometimes for two or three days together incessant. The country was overflowed for miles, and I was told that the roads would soon be impassable. Not having been received by Mansong, I was regarded with distrust, and was frequently refused both shelter and provisions.

On the 13th of August, I reached a small village within half a mile of Sego, where I was informed that Mansong had sent out people to apprehend me, and that I must lose no time if I wished to get safe out of Bambarra. From Sego

I pursued a route more to the southward, keeping on the banks of the river. The country was populous and well cultivated, and I rode through two large towns, in one of which was a market for cattle, corn, cloth, and other articles.

The next day I passed a large town called Sai; it was surrounded by two very deep trenches at about two hundred yards distance from the walls, with a number of square towers on the top of the trenches. The whole had the appearance of a regular fortification. In the evening I arrived at a village, the inhabitants of which taking me for an Arab, would not permit me to enter their gate. I lay down near it under a tree, and, about ten o'clock, I heard the hollow roar of a lion at no great distance: he kept prowling about the village, and once advanced so near me that I heard him rustling among the grass. About midnight, the chief, attended by some of his people, let me in, convinced, they said, that I was not an Arab, for no Arab ever waited at the gate of a village, without cursing the inhabitants.

On the following day, the country began to rise into hills, and I saw the summits of high mountains to the westward. The town of Yamina had a fine appearance at a distance; but, terrified as I was at the very name of an Arab, and knowing this town, as a place of trade, to be much frequented by these people, I rode through it without stopping. I saw numbers of them sitting upon the bentangs, and other places of public resort; every body looked at me with astonishment, but as I rode briskly along they had no time to ask questions.

To the present moment, I am unable to deter-

mine what portion of my horror of the Arabs was founded in reason, and what arose from my having fallen into their hands. In their native deserts they are plunderers by profession, yet inviolably faithful to their engagements. The characteristic of such of them as are dispersed through the negro kingdoms, as merchants, can scarcely be treachery; for integrity is a requisite for their avocation, and, as far as I know, they have not been deficient in it. I was not true to my tacit engagement with the chief of one of their tribes, when I ran away from the guide I had obtained from him; and how far this circumstance might influence their future conduct, or how far my own fears might render me suspected by them, cannot be ascertained.

From Yamina, the low lands were so inundated that the Neel of the Negroes had the appearance of an extensive lake, and the road ran along the side of the hill. At the village where I slept the following night, the chief bade me welcome, and gave me some milk and meal. This was the first kindness I had experienced since Mansong refused to see me.

On the 18th of August I arrived at Taffara, a walled town. Here the corrupt dialect of Bambarra was exchanged for the pure Mandingo. The dooty being dead, and no person inviting me to his house, I sat alone under the bentang tree, exposed to the wind and rain of a tornado, and at length obtained a lodging on some wet grass, in the corner of a court.

On the 20th I reached Koolikorro, a considerable town, and a great market for salt. The master of the house where I lodged brought me his

writing-board, and begged me to write him a charm to protect him from wicked men, for which he offered to dress me a supper of rice. The proposal was not to be refused. I wrote the board quite full, on both sides; my host washed the writing off with a little water, which he drank, after having recited some prayers; and then, lest any of the virtue should be lost, he wiped the board with his tongue. A writer of charms was a man of too great importance to remain unknown. The chief sent his son, with a present of milk and meal, requesting that I would write him a safi to procure wealth. I wrote him the best I was able, and read it to him with an audible voice; and he was so well pleased with his bargain that he promised me some milk for my breakfast. Having finished my supper of rice and salt, I lay down upon a bullock's hide, and slept quietly till morning; this being the first good meal and refreshing sleep I had enjoyed for a long time.

The next day, I arrived at Maraboo, another large town, and, like Koolikorro, famous for its trade in salt. I was conducted to the house of a Kaartan, who having acquired a fortune in the slave-trade, entertained all travellers. Those who were rich enough to make some return for his kindness were well lodged; I was not; I was therefore happy to take up my lodging in the same hut with seven poor fellows who had come in a canoe, and to be, like them, provided with a supper. On the following day, the banks of the river were rocky, and the force and roar of the water very great.

The next day I arrived at Bammakoo, a town not quite so large, but much richer than Maraboo, be-

ing a halting place for the Arabs, who carry salt from Kaarta to Bambarra. Here I lodged at the house of a Serawoolli, and was visited by a number of Arabs, who spoke good Mandingo, and treated me with great civility. One of them, who had travelled to the settlements on the Rio Grande, spoke highly of the Christians, and sent me some rice for my supper.

At Bammakoo the Niger ceases to be navigable; and about half a day's journey above Bammakoo, the road to the westward crosses the river, but I was informed that, at this time, it would be impossible to get my horse over. One road, it was added, still remained, which was, indeed, very rocky, and scarcely passable for horses; but with a guide over the hills, as far as a town called Sibidooloo, and with great caution, I might be able to travel through Manding.

At Bammakoo, then, I quitted for ever the second Nile, the Nile of the Negroes, which being a more majestic, and more mysterious river, had inspired more enthusiasm than that of Abyssinia. That both, united, form the Nile of Egypt, I have, from what appears to me unquestionable evidence, already given as my opinion.

An enterprising British traveller *, who navigated the Niger from a little below Bammakoo to Sansanding, has transmitted the following account of his voyage.

At Bammakoo this distinguished traveller received the permission of Mansong to proceed down the Joli Ba, or Bahar, to Sansanding, with assurances of protection. At Basradoo, where he en-

* Park.

tered a canoe, the river was a full English mile in width; at the rapids, beyond, it was nearly two. The rapids are formed by the river passing through a ridge of hills; they are very numerous, and correspond with the projecting angles of the hills. There are three principal rapids, where the water breaks with considerable noise in the middle of the river; the canoe men easily avoided them by paddling down one of the branches near the shore; but they passed with great velocity. On one of the islands in the middle of the river, was seen a large elephant, and close to another, three hippopotami. The current, which was nearly five knots an hour, set the canoe along, without the trouble of rowing, any more than was necessary to keep it in its proper course. At sun-set, they rowed to the shore, and landed on some flat rocks, where they dressed a fine turtle that they had caught, and some rice.

The second day, at nine o'clock in the morning, they arrived at Maraboo. Many of the canoes seen here were made of mahogany.

On the third day they passed Koolikorro, and halted for the night at Deena, a canoe man's village on the south side. Nothing could be more beautiful than the views of this immense river; sometimes as smooth as a mirror; at others agitated by a gentle breeze; but, at all times, sweeping them along at the rate of six or seven miles an hour.

On the fourth day they arrived at Yamina; on the fifth at Samee. On the sixth day there was no wind, and the sun was insufferably hot. The canoe had not an awning of mat, and the traveller was affected by a head-ache, which made him

almost delirious. He had no thermometer, so could not ascertain the actual degree of heat; but the sensible degree seemed sufficient to roast a sirloin of beef. They passed Sego without stopping, and at sun-set rowed to the northern bank of the river, where were some flat rocks, on which travellers by water frequently pass the night. They found the place already occupied by a number of people, who had lighted between thirty and forty fires; they, therefore proceeded a little farther, and slept on a sand-bank, covered with verdure.

On the seventh day of their voyage, they passed a fishing village, situated on an island, the huts of which so completely covered the ground, that they appeared as if they rose out of the water. At ten o'clock they reached Sansanding, where such crowds of people came to the shore, to gaze at the British traveller, that he could not land till they were beaten away with sticks. Unfortunately his narrative proceeds no farther.

I now return to Bammakoo, from whence I proceeded to the westward, and arrived at a romantic village in a delightful valley. This village was surrounded by a wall, and was the sole property of a Manding merchant, who had taken refuge here, with his family, during a former war. The adjacent fields yielded him abundance of corn; his cattle roamed at large in the valley; and the surrounding rocks secured him from the depredations of war. Strangers seldom visited him; but, whenever they did, they were treated with kindness.

The next day I set out for Sibidooloo, in company with two shepherds, who soon out-walked

me and my horse. A short time after, I perceived one of them lying among the long grass near the road. When I came close to him, he told me, in a whisper, that a party of armed men had seized his companion, and had shot two arrows at himself. I looked around, and distinguished six or seven men, with muskets in their hands, sitting among the grass. I determined to face a danger I could not shun, and I rode up to them; when one of them ordered me to dismount, saying that they were sent by the King of the Foolahs to bring me, my horse, and all that belonged to me, to Fooladoo. I followed them, and we rode about a quarter of a mile in silence; when we came to a dark part of the wood, and one of them said to the others in the Manding language, "This place will do." The pretended officers of the King of Fooladoo then stripped me of all my clothes; but, after some consideration, they returned me a shirt, a pair of trowsers, and my hat, and then rode off with the rest of my apparel and my horse.

I was now five hundred miles from the nearest European settlement, and without food or money, almost without clothes: I believed that nothing remained but to lie down, and perish. Man, however, is not born to perish without making some effort to save himself; and, after a short time spent in reflection, I started up, and travelled forwards. I soon came to a village where I overtook my companions, who were much surprised to see me, as they had not doubted my being murdered, as well as robbed, by the Foolahs. We travelled together over several ridges of rock, and, at sun-set, arrived at Sibidooloo, the frontier town of the country of Manding.

At Sibidooloo I was presented to the chief man, who is here called Mansa. Every town in Manding has its particular officer, bearing this title, and the power of the state, collectively, is vested in the assembly of the whole body.

I related to the Mansa of Sibidooloo the circumstances of the robbery, and my story was confirmed by the testimony of the two shepherds. He continued smoking his pipe while I was speaking; and, when I had ended, taking it from his mouth, and tossing up the sleeve of his cloak with an indignant air, he said, "Sit down. You shall have every thing restored to you; I have sworn it." Then, turning to an attendant, he said, "Give the white man a draught of water; and, with the first light of the morning, go over the hills, and tell the Dooty of Bammakoo that a poor white man, the King of Bambarra's stranger, has been robbed by the King of Fooladoo's people."

I thanked the Mansa for this unexpected favour, and after two days stay at his house, I proceeded to a small town called Wonda, where he desired me to wait till I heard from him. At the end of nine days, two people arrived from Sibidooloo with my clothes and my horse. Had a black man been robbed on one of the highways of Britain, I fear the restoration of his property would not have been so prompt.

The scarcity of provisions in this part of the country was so great, that the Mansa of Wonda shewed me a fine boy of five years old, whom he had purchased of his mother, for forty days provisions for herself and the rest of her family. I afterwards saw the mother, who was much emaciated, talking with the boy.

My horse being reduced to a skeleton, and the roads being either of rock, or filled with mud and water, it was not possible for him to proceed any further; I therefore presented him to the Mansa of Wonda, in whom I hope he found a good master. My bridle and saddle I sent to the Mansa of Sibidooloo.

I left Wonda on the 8th of September, and after undergoing various hardships, I arrived at Kamalia, a small town, situated at the foot of rocky hills, on the 16th. Here I was conducted to the house of Karfa Taura, a Muhamedan negro, who was collecting a kafilah of slaves to send to the Gambia. This man informed me that it was impracticable at present to cross the Jallonka wilderness in the road to the Gambia, as no fewer than eight rapid rivers lay in the way. He added that he should set out as soon as these were fordable, and the grass was burnt; and he observed that when a party of natives was not able to travel through a country, it would be fruitless for a single stranger to attempt it.

I told the slave merchant that I had no means of subsistence but the hospitality of those I might meet with by the way. He looked at me with great earnestness, and said that, if I could eat the common victuals of the country, he would provide for me till the rains were over, when he would conduct me to the Gambia, and there I might make him what recompence I pleased; I assured him it should be such as should satisfy him; and he immediately ordered a hut to be swept for my habitation, and had placed in it a mat to sleep on, an earthen jar to hold water, and a small calabash from which to drink it.

CHAPTER VI.

MANNERS OF THE MANDINGOES.

RETURN TO THE MOUTH OF THE GAMBIA.

THE hospitable slave merchant sent me two meals a day from his own dwelling, and ordered his slaves to supply me with water and fire-wood; but from the commencement of the rainy season, I had been affected with paroxysms of fever; and neither the accommodations afforded me by Karfa, nor his soothing kindness, could put a stop to these, till the rains were over, and the harmattan began to blow, when I recovered my strength.

The colour of the Mandings is black, with a tinge of yellow; their features, as well as those of the Foolaahs, have more affinity with those of the black people of India than the negroes of Africa. They are generous and hospitable men, and well informed and indefatigable merchants. The greatest affront that can be offered to a native of Manding is to reflect upon his mother; and one of the first lessons a mother teaches her child is to adhere to truth. Both sexes, whether Pagans or Muhamedans, are circumcised; but the former do not consider it as a religious ceremony. The operation is performed at the same time upon a number of young people, who are exempt from labour for two months afterwards. They form themselves into a society, and visit the neighbouring villages and towns, where they dance and

sing, and are hospitably entertained by the inhabitants.

When a young man wishes to marry; he agrees with the parents of the young woman for her price, which is commonly that of two slaves; but if the girl be very handsome, she is valued higher. The lover presents a few kola nuts, as an earnest of his part of the bargain, and the parents eat them, in ratification of theirs. The lady must accede to it, or remain unmarried, for she cannot afterwards be given to another. If her parents refused to fulfil the contract, the purchaser would seize upon the girl as his property, and she would become his slave. On the day of marriage, an ox, or a goat is killed, and the bridegroom feasts with his companions. In the evening, the bride is conducted into a hut where she is clad in a white cotton dress, so arranged as to conceal her person from head to foot, and seated on a mat. A number of matrons place themselves in a circle round her, and give her instructions respecting her future conduct; while her young companions enter the hut at intervals, and interrupt the admonitions with singing and dancing. At midnight, the bride is conducted to the hut which is to be her future residence, whither she is followed by her husband.

Husbands allow their wives to partake of all public diversions, and this indulgence is seldom abused. If a man's wives quarrel with each other, it is his to decide upon the merits of the case, and even to administer a little corporeal punishment if he think the case require it. If the wife think herself aggrieved, she lodges her complaint before the chief of the town, and a palaver is held

to inquire into the affair. It is said, however, that the judges, having most of them wives of their own, frequently adjudge the complainant to be guilty of strife and contention; and if she murmur at the decision of the court, the magic rod of Mumbo Jumbo reduces her to order.

A child is named at seven or eight days old. At Kamalia this ceremony was performed by the Muhamedan schoolmaster, who, after the infant's head had been shaved, took it in his arms, implored the blessing of God upon it and all the company, whispered a few sentences in its ear, spit three times in its face; then pronounced its name, and returned it to its mother.

The Mandingoes become grey at forty, and few survive the age of fifty-five or sixty. When a person of consequence dies, an ox or a goat is killed to feast those who assist at the funeral. The body is dressed in white cotton, wrapped in a mat, and carried to the grave in the dusk of the evening by the relations. There are no appropriate burying-places; but the grave is frequently dug in the hut of the deceased, or in the shade of a favourite tree.

People of condition breakfast about the dawn of day, on meal and water, boiled with a little of the fruit of the tamarind. At two o'clock, they eat a sort of hasty pudding, with a little vegetable butter. Their principal repast, which they seldom take before midnight, is kouskous. The beverage of the Pagans is beer and mead, of which they frequently drink to excess; the Muhamedan converts drink only water. Natives, of all descriptions, take snuff and smoke tobacco; but the

greatest of all luxuries is salt. I have frequently seen a child suck a piece of rock salt, as a child in England would a lump of sugar. In the interior parts of the country, this precious article is so scarce, that to say a man eats salt with his food, is a way of expressing that he is a rich man. I have myself suffered greatly from the want of salt. The long use of vegetable food creates a painful longing for it, that can only be known by being felt.

The men cultivate the ground, hunt, fish, and, as other men do, make war; for the latter occupation, they poison their arrows. The women spin cotton; and, with common diligence, a woman will produce, in a year, sufficient thread to make from six to nine garments, which will sell for a quantity of gold equal to fifteen or twenty shillings each, according to the fineness. These are woven by the men, but the web is seldom more than four inches in breadth. The women dye this cloth of a rich and lasting blue, and it is sewed into garments with needles made by the natives. Almost every slave can weave, and every boy can sew.

The only artists who follow distinct occupations are the manufacturers of leather and of iron. The former tan and dress leather with great expedition, and dye it of a red or yellow colour; the latter smelt the iron, and, with a pair of bellows made with two goat skins, and a hammer, an anvil, and forceps, of simple construction, they form it into knives, spears, and various other articles. The smiths are, in general, acquainted with the method of manufacturing gold, which they draw

into wire, and make into a number of ornaments, some of which are executed with great taste and ingenuity.

In Bambarra and Kaarta, the natives make very beautiful baskets, hats, &c. with rushes, which they stain of different colours; and they cover their calabashes with interwoven canes, dyed in the same manner.

A singing man, or poet by profession, is found in every town of Manding. These people sing extempore songs in honour of those who will pay them, and accompany the soldiers to the field of battle, encouraging them to deeds of valour, by reciting those of their ancestors. There are also devotees of the Muhamedan faith, who travel about the country, singing hymns, and performing religious ceremonies. Both these classes of itinerant bards are much respected, and receive liberal contributions from the people.

The Mandingoes designate years by the number of rainy seasons, months by moons, and days by suns. On the appearance of the new moon, which they suppose to be newly created, they whisper a short prayer, holding their hands before their face; having ended this, they spit upon their hands, and rub them over the face. If they are asked the reason of this ceremony, they say their fathers did so before them. They believe in one God, the Creator and Preserver of all things; but they consider him as a being so remote and so exalted, that the supplications of mortals could not change his purpose. They believe that the affairs of this world are committed by the Great Being to the superintendence of inferior spirits; and they imagine that a white fowl, suspended

from a particular tree, a snake's head, or a few handfuls of fruit, will avert the wrath, or conciliate the favour, of these lesser divinities. They do not, however, choose to enter into such subjects, and endeavour to put an end to the discussion by saying, "No man knows any thing about it." Much animosity might be spared, if some Christian disputants were of the same opinion.

The sword affords a summary method of propagating a religion, and Muhamed and his followers practised it with success; but his votaries have, to this, added another, which, though more slow in its operation, is not less certain in its effect. Kamalia and many other towns are each provided with a Muhamedan schoolmaster, who instructs the children of the Pagans. During the time of instruction, the boys are the domestic slaves of the master. When any one has read the whole of the koran, and recited a certain number of public prayers, a feast is prepared by the teacher, and the scholar goes through a public examination. When he has answered the questions proposed to him, and read aloud the last page of the koran, he presses it against his forehead, and pronounces the word *Amen*. The Bushreens, or Muhamedans, who are present, rise, and shaking him cordially by the hand, confer upon him the title of Bushreen. The parents are then informed that the education of their son is completed, and that they are to redeem him by giving the schoolmaster a slave, or the price of a slave, in exchange. This is always done, if the parents can afford it; if they cannot, the boy continues the domestic slave of his teacher, till he can, by his own industry, pay his ransom. I witnessed

three of these examinations during my stay at Kamalia, and was much pleased with the intelligent answers of the scholars.

The schoolmaster of Kamalia possessed a variety of Arabic manuscripts, and, among others, the Pentateuch of Moses; these people have also the Psalms and the Book of Isaiah. The history of Adam and Eve, the death of Abel, the account of the deluge, the lives of Abraham, Isaac, and Jacob, the story of Joseph and his brethren, the history of David and Solomon, have been related to me in the Mandingo language; and my surprise on hearing them was not greater than that of the Mandingoes on finding that I was already acquainted with them.

The Mandingoes think that the earth is a widely-extended plain, the termination of which no eye can discover, because it is overhung with clouds and darkness. They say the sea is a large river of salt-water, beyond which is the land of white people, and beyond this is a land inhabited by gigantic cannibals. Of all countries, they believe their own to be the best; and, of all people, themselves to be the happiest; and they pity the state of others, who are placed in other situations.

When the grass is sufficiently dry, the Mandingoes set it on fire. Among the Arabs this practice is not allowed; for, in the dry countries they inhabit, the cattle feed upon the withered bents till the return of the rains. The burning of the grass in Manding exhibits a scene of terrific grandeur. In the middle of the night, plains and mountains, as far as my eye could reach, were variegated with lines of fire. This annual conflagration is soon followed by a delightful verdure.

Sooseeta, a small Jallonka village, situated in the Kulla, or low lands, which border the Senegal. Here were the first human habitations we had seen since we left the village to the westward of Kinytakoor, a space of upwards of a hundred miles. Here, after much entreaty, we were provided with huts to sleep in; but the chief informed us that he could not afford us any provisions, which were so scarce, that the inhabitants of the Kulla had not tasted corn during the last twenty-nine days. In this time they had subsisted upon the seeds of the bamboo, which, when pounded and dressed, taste much like rice, and upon the yellow powder contained in the pods of a certain species of mimosa, which, when mixed with milk or water, becomes a nutritious aliment. Our own provisions not being exhausted, we dressed a plentiful supper of kouskous, to which we invited many of the inhabitants.

The Jallonkas, like the Mandingoes, are governed by a number of petty chiefs who are independent of each other.

About ten o'clock the next morning we arrived at an unwall'd town called Mamma, the chief of which, with a number of his people, accompanied us to the banks of the Senegal, which is here called the Ba f'ing, or Black river. Ba, in this instance, as in that of the Joli Ba, is undoubtedly a negro corruption of the Arabic Bahar, or River, the epithets *Joli*, Great, and *F'ing*, Black, are negro distinctions.

We crossed the Black river on a bridge of singular construction. The river here is deep and silent, and two tall trees, with their tops tied together, and their roots resting on the opposite banks, are sufficient to reach across it. When a

proper number of these trees are fixed alongside each other, they are crossed with bamboos, and form a floating bridge. This is carried away in the rainy season, by the swelling of the water ; but it is replaced every year by the inhabitants of Manna, who expect a trifling gratuity from every traveller who passes over it. In the afternoon we passed several villages, at none of which we could procure a lodging, and we slept in a cotton field near the town of Koba. In the morning, we were admitted into some huts, in which we remained till the following day.

On this day we crossed a high ridge of mountains to the westward of the Senegal, and travelled over a rugged stoney country till sunset, when we arrived at a small village. Here we shook out the last handful of meal from our bags. In two days more we reached Malacotta, a town without walls. The huts were formed of split canes, twisted into a sort of wicker-work, and plastered over with mud. The inhabitants make very good soap by boiling earth nuts in water, and adding a lye of wood ashes ; they also manufacture excellent iron, which they carry to Bondou, to barter for salt.

At Malacotta I was informed of another enterprise of that royal zealot, the King of Foota Toro, who had insisted upon the conversion of the people of Kasson, and commanded them to recite eleven prayers as a proof of their faith in Muhammed. This fanatic sent an ambassador to the Damel, or sovereign of the Jalofs, accompanied by two Bushreens, who each carried a long pole, on the top of which was a knife. The ambassador spoke as follows :

"With this knife, Abd-el-Kader will condescend to shave the head of Damel, if Damel will embrace the Muhamedan faith : and with this other knife, Abd el Kader will cut the throat of Damel, if Damel refuse to embrace it. Make your choice." Damel replied that he had no choice to make ; that he neither chose to have his head shaved, nor his throat cut. The ambassador was civilly dismissed. Abd el Kader invaded the country of Damel with a powerful army ; and the inhabitants of the towns and villages destroyed their provisions, filled up their wells, and abandoned their dwellings, as he approached. His army having suffered greatly from thirst, he directed his march to a watering-place in the woods, and his men, having quenched their thirst, lay down, carelessly, among the bushes. In this situation, they were attacked by Damel, and completely routed, Abd el Kader, himself, being taken prisoner.

The vanquished sovereign was put in irons, and brought before the king, whose head he had condescendingly offered to shave. According to established custom, Damel should have set his foot on the neck of his prisoner, and then have stabbed him ; instead of which he said, " Abd el Kader, answer me this question ; if the chance of war had placed me in your situation, and you in mine, how would you have treated me ? " " I would have thrust my spear into your heart," replied the captive king, " as you will yours into mine." " Not so," said Damel, " my spear is red with the blood of your subjects, killed in battle, and I could now dye it deeper by dipping it in your own ; but this would not build up my towns, or bring to life my people, who fell in the bush ; I will not, there-

fore, kill you in cold blood, but I will keep you as my slave, till I think your return to your own kingdom will not be dangerous to your neighbours." Admirable specific for such kings as dictate, sword in hand, creeds of religion, or forms of government to other nations! How much more humane and wise is the punishment of bodily labour, than the violent deaths which many turbulent sovereigns have experienced. My story adds that Abd el Kader worked three months for his new master, at the end of which time, Danel listened to the solicitations of the people of Foota Toro, and restored to them their king.

We left Malacotta after three days rest, and arrived in the evening at a walled town called Bintingala, where we rested two days more. We then proceeded to Dindikoo, a small town at the foot of a high ridge of hills, which are very productive of gold. From this ridge, the district takes its name of Konkadoo, or the Hilly country.

The next day, being nearly in the parallel of Bambouk, and but little, as I apprehend, to the southward of that kingdom, I requested permission of the chief of a village called Shrono to visit the gold mines in its vicinity; and, having obtained it, I engaged a gold washer to go with me. About half a mile west of the town, we came to a meadow of four or five acres in size, in which were several excavations resembling wells. Near the mouth of each was a wash-pit, and between this and the well was a heap of gravel.

The woman took up about half a pound of gravel with one hand, and having put it into a large calabash, she covered it with water about the depth of an inch. She then rubbed and divided

the gravel between her hands, and threw away the large pebbles. She now gave the contents of the calabash a rotatory motion, making a part of the sand and water fly over the brim; then put in a little fresh water, and continued to agitate the whole. I now observed a quantity of a black substance resembling gunpowder, which she told me was *gold rust*; and she immediately pointed to a yellow speck, and said, "See the gold." I took it out of the calabash, and found it to be a portion of pure gold, which would have weighed about a grain. The whole time of washing did not exceed two minutes. The woman then put in her calabash about two pounds of gravel, which, after having gone through the same process, produced twenty-three particles of gold, some of them very small. I remarked, in both instances, that the quantity of gold rust was at least forty times greater than that of the gold. The woman assured me that pieces of gold were sometimes found as large as her fist. The pits are two feet wide, and twelve feet deep; the sides are cut in notches, which serve as steps to descend by. The gold is found in a stratum of ferruginous pebbles, and yellow and rusty coloured sand and earth, about two feet in thickness, and ten below the surface of the ground.

This day we reached a town called Satadoo, the capital of a district; and on the day following we crossed the Falemé river. It was here only about two feet deep, and flowing rapidly over a bed of sand and gravel. We passed the night at a small village, the sole property of a Mandingo merchant, who, from a long intercourse with Europeans, had, in some degree, adopted their manners. His houses were constructed like the houses of the

English on the Gambia, and his supper was served in pewter dishes.

The next day we proceeded to Baniserile the capital of Dentila, which was a very long day's journey. We travelled through the woods with great expedition, till noon, when one of the slaves dropped the load from his head. He was whipped, and the load was replaced; but he had not proceeded more than a mile before it fell a second time. He underwent the same discipline, and continued marching till two o'clock, when the day being remarkably hot, we stopped to breathe near a pool of water. Here the unfortunate man lay motionless on the ground, and his pitiless master perceived that the lash would no longer serve his purpose. He released him from the rope, and left him in the woods, with a man to attend him, who had orders to bring him on, in the cool of the evening, if possible; but Providence rescued the captive from farther suffering, and at eight o'clock in the evening the man brought word that he was dead.

One of our slave merchants was a native of Baniserile, and had been absent from it three years. This man invited me to his house, at the gate of which he was met by his friends, who shook hands with him, embraced him, and danced before him with many expressions of joy; but the most interesting personage was a young woman, his intended bride, who, as soon as he was seated on a mat at the threshold of his door, brought a little water in a calabash, and, kneeling before him, requested to wash his hands. When she had finished, with a tear of joy sparkling in her eyes, she drank the water.

This was considered as the greatest testimony she could possibly give of her fidelity and affection.

From Baniserile, we travelled through thick woods, till four o'clock in the afternoon, when we approached a large town called Kirwani. The country for more than a mile round it was cleared and cultivated, and the dung of the cattle was collected in large heaps for the purpose of manuring the land. Several furnaces, by means of which the inhabitants extract very good iron from the ore, were seen near the town.

After remaining three days at Kirwani, we entered the Tenda wilderness, which is two days journey across: through this we continued our route during the whole day, over a rugged country, covered with extensive thickets of bamboo, and, at sun-set, to our great joy, we arrived at a pool of water. As the days were intolerably hot, and water at this season was not plentiful in the forest, Karfa proposed to travel in the night; and we set out at eleven o'clock, and travelled with great alacrity till the dawn of day, when it was discovered that a free woman was missing. She was called till the woods resounded with her name; but no answer being returned, it was supposed that she had either lost her way, or had been seized by a lion. Four persons were dispatched, however, to a small stream which we had passed in the night, and the kafilah waited their return. They brought with them the woman, whom they had found sleeping by the side of the water, and we then pursued our journey to Tambacunda, where we remained four days.

One of the slave merchants of the kafilah had

formerly married a woman of this town, who had borne him two children. He had been absent from her eight years without having been heard of, and, at the end of three years, she had married another, to whom she had also borne two children. The slave merchant now claimed his wife; the husband refused to deliver her up, saying that she was his by law, her first husband not having been heard of during three years. A palaver was held on the occasion; and after the affair had been fully investigated, the men of Tambacunda had the complaisance to leave the decision to the lady. She did not evince the promptitude that might have been expected in such a matter, but desired time for consideration. The first husband was the richer man, the second was the younger; I thought the balance was on the side of the former.

The next day from Tambacunda we travelled over a wild and rocky country, and reached the village of Koomboo. The inhabitants have so bad a reputation that strangers seldom lodge in the village. We did not examine whether the report were well-founded or otherwise, for we erected temporary huts in the fields.

The second day of travelling from Koomboo, we reached a well-inhabited part of the country, where there were several towns within sight of each other. These, collectively, are called Tenda, and at one of these, called Koba Tenda we passed the night, and employed the following day in procuring provisions to enable us to cross the Simbani forest.

On the following day we reached Jallacotta, a considerable town, but much infested by Foolah banditti. Here one of the slaves of the kafilah,

who had travelled with difficulty during the last three days, was unable to proceed any further, and his owner exchanged him for a young female slave. The unfortunate girl was ignorant of her fate till the next morning, when, coming with some other young women, to see us depart, her master took her by the hand, and delivered her to the slave merchant. Never was a face of serenity more suddenly changed to one of deep distress. The load was placed on her head, the rope round her neck, and she took a most affecting leave of her companions.

The next morning, about nine o'clock, we crossed the river Nerico, when our singing men began to vociferate a particular song, expressive of their joy at having arrived safe in *the land of the setting sun*. In the afternoon we had rain, and we had recourse to the common umbrella of the country, a large ciboa leaf, which being placed on the head, completely shelters the whole body. We passed the night under a large tabba tree, and the next day, June the 1st, to my infinite satisfaction, I saw myself once more on the banks of the Gambia. The river here was smooth, deep, and navigable. On the south, or opposite side, was a morass called Toombi Toorila, which is more than a day's journey in extent, and in which people are frequently lost. In the evening we arrived at the village of Seesukunda, in the kingdom of Woalli.

On the following day we passed a number of villages, at none of which the kafilah was permitted to stop, though we were all greatly fatigued. In the evening we reached Barraconda, where we rested one day.

The day after, we arrived at Medina, the capital of Woolli, where I entered the route I had taken on my journey out. As Karfa would not allow the kafilah to stop, I could only send by one of his officers my good wishes to the king, who had promised to offer up his prayers for my safety. We proceeded to a small village, where we lodged.

The next day we reached Jindey, where I left the slaves; but though I was drawing towards the end of a long and toilsome journey, I could not without emotion part with my unfortunate fellow travellers, doomed as I knew most of them were, to a life of labour, captivity and sorrow, in a distant land. During a wearisome march of more than five hundred English miles, exposed to the burning rays of a tropical sun, these poor people, amidst their own infinitely greater sufferings, would, unbidden, bring me water to allay my thirst in the day, and make my bed of leaves and branches at night. My good wishes and prayers were all I could give them, and it afforded me some consolation to be told by them that they were sensible I could not ameliorate their condition.

Having remained three whole days at Jindey, I travelled to Tendacunda, accompanied by Karfa. Here we were hospitably received at the house of an aged black female, who had resided many years at the English factory, and who spoke the English language. Every thing that Karfa saw seemed wonderful. The furniture of the house, the chairs, and particularly the beds with curtains, were objects of his admiration; and he asked me a thousand questions concerning the necessity of differ-

ent articles, to some of which I found it difficult to give a satisfactory answer.

The next day, the tenth of June, we reached Pisania, where I was hailed by my countrymen. Our journey from Kamalia to this place had occupied fifty-two days, thirty-one of which had been days of travelling, and twenty-one, days of rest. A schooner, which was lying at anchor before the place, afforded Karfa a subject of deep meditation. He could not easily comprehend the uses of the mast, sails, and rigging; nor could he conceive that it was possible, by any-sort of contrivance, to make so large a body move forwards by the common force of the wind.

Here I recompensed Karfa by giving him double the sum I had promised, and his gratitude was unbounded. But, observing the superiority of our manufactures, and the arts of civilized life, he exclaimed with a sigh, "Black men are nothing!"

Having taken leave of this worthy and hospitable man, I went on board my sloop; and, after a tedious passage, in hot, moist, and unhealthy weather, I arrived at the mouth of the Gambia.

Thus ended my long and perilous expedition; an expedition of about eleven hundred English miles, in a direct line from west to east, in which I was frequently reduced to the energy of my own mind, and the strength of my own constitution: it is probable that both would have sunk under fatigue, and accumulated hardships, had it not been for the timely aid of Karfa Taura.

CHAPTER VII.

SALUM. CAYOR.

PASSING by the kingdom of Barra, which I had visited before, I sailed up one of the branches of the river of Salum. The mouth of this river is in $13^{\circ} 44'$ north latitude. The navigation was so obstructed by sand-banks, that we could only proceed at high water; we were therefore four days in reaching Cahola, which is three miles distant from Cahone the royal residence.

At Cahola I fired five guns, as a salute to the King of Salum, and, in about half an hour, we perceived a multitude of lances and muskets glittering in the sun. As they advanced, we distinguished about four hundred horsemen, in the midst of whom was the king. The warriors and great men wore caps like a helmet, a short frock of a yellowish red cotton with very wide sleeves, full drawers of white cotton, reaching half way down the thigh, and half-boots of red Morocco leather. The king was mounted on a beautiful horse, richly caparisoned; on each side of him walked a slave, carrying a large umbrella, and around him galloped some detached horsemen in grotesque habits, using extravagant gestures, and shaking long lances, at the ends of which were suspended pieces of red cloth.

I went on shore and shook hands with this black sovereign; and after some compliments,

two mats were spread under a large tree. On these we seated ourselves, the principal officers of the king sitting on his right hand, and two of my attendants on my left. Sixty men, armed with lances, formed a circle round us. The monarch having made a signal with his hand, a number of men sounded the trumpets, which hung from their necks, to command silence. I then informed the King of Salum, that it being my desire to visit the different kings in Africa, I had come to pay my respects to him. He took my hand, and pressing it to his breast, showed me the setting sun, and said he must be gone ; but that he should expect me the next day at Cahone, and would send horses for me and my attendants. He then mounted his horse ; his people did the same, and they set off on a full gallop.

Sandene was the name of this king. He was tall and well made, his physiognomy was dignified and prepossessing, and his dress was striking. He wore a blue cap, with bands and plates of gold so arranged, as to give it greatly the appearance of a crown. His frock, which was of white cotton striped with red, was very wide, and reached to his knees ; it was fastened round the waist with a sash. Round his neck was a cord of crimson silk, from which was suspended a golden globe inclosing the end of an elephant's tail, the black hairs of which floated in the wind. This was the gree-gree of the king. His arms were encircled with rings of gold, and a large scymitar, with a gold hilt, in a sheath of Morocco leather, with gold plates, hung at his right side.

On the following morning, Sandene's horses appeared on the bank of the river, and at eight

o'clock I arrived at the gate of his residence in Cahone. We passed through three large courts, filled with houses occupied by the servants of the king; at the gate of each court was stationed a guard of twenty men, armed with hassagays and bows and arrows. The king's apartment stood alone; but it was surrounded by more than sixty houses, inhabited by his women, children, and confidential slaves. It was of a circular form, thirty feet in diameter, and forty-five in height, with a conical roof thatched with straw. The interior of the dome was covered with matting, of different patterns, and the sides were ornamented with muskets, swords, pistols, bows, quivers with arrows, lances, hassagays, saddles, bridles, and horses' furniture. The floor was a composition of fine sand, red earth, and gum water, and was covered with mats. Two seats, raised ten inches above the floor, and covered with blue cloth, were opposite the entrance; on one of these the king was sitting; and seeing me, he rose, took me by the hand, and placed me on the other. He then said, "I see you in my house, in the presence of the great people of my country, and I see you with pleasure. Tell me what you wish, and I will hear you with attention, for I regard you as my brother."

I was pleased with Sandene, king of Salum, and much pleased with his brotherly affection. If the great Creator of all things has thought fit to colour some men white, others black, and others of every different shade between the two, are they not all brothers? and who shall take upon him to say which tinge should claim superiority over the rest?

The country of Salum is fertile and populous; its inhabitants, who are Jalofs, are of a pure, shining black, and a noble figure. They are humane and courageous, and entertain a high opinion of the remote antiquity of their origin. Their general mode of asseveration is swearing by their nose. When they meet, they take each other by the right hand, saying, "good morning, good day, or good evening; how do you do? your father, your mother, and your children, are they all well?" The Jalofs call the head of their nation Boor by Jalofs, and the king of Salum, Boor Salum. Boor equally denotes a sovereign, a chief, or a master.

Passing the small kingdom of Baol, or Sin, which is governed by Boor Sin, I went on shore on the island of Goree in 14° 17' north latitude. It is a fortified rock belonging to the French, containing a native population of fifteen or sixteen hundred persons; seventy or eighty officers, soldiers and clerks, and about two hundred slaves, who are circulated as so many articles of commerce. About sixteen miles to the west of Goree are two small uninhabited islands called the isles of Madeleine.

From Goree, I crossed a channel of 3,000 yards in breadth, and arrived at Dakar, a village on the southern shore of the peninsula of Cape Verd. This cape is the most western point of Africa; and from thence to Cape Gardafui, the most eastern, is said to be a distance of 2,596 miles. The length from Cape Arguillas, which is to the eastward of the Cape of Good Hope, to Cape Bona, which is to the east of Tunis, is 5,700 miles. The soil of Cape Verd is a hard, dry sand; the verdure from which it received its name being only

baobabs. The baobab is so called by the Jalofo; in some other countries of western Africa it is called gwee. This astonishing tree is among vegetables, what the elephant is among quadrupeds, and the whale among fishes. On the peninsula of Cape Verd, a spot containing nearly two square leagues, at least sixty of these trees were growing at a considerable distance from each other. On the largest of the Madeleine isles I saw two, on which Dutch names and dates are engraved, as far back as the years 1449 and 1490. When Adamson saw these inscriptions in the Madeleine isle, the letters were nearly six inches in height, and the names occupied about two feet in length; or the thirteenth part of the circumference of the tree, which was then twenty-six feet. Fifty years after, the circumference was twenty-seven feet and some inches. If we calculate from this, the tree will have increased six feet in circumference during three hundred years, and will, therefore have been eight hundred years in attaining its present growth. I am aware that this is a point which cannot be determined with precision; but the extraordinary duration of this monster of the vegetable world cannot be doubted.

Both the bark and the wood of the baobab have almost the solidity of *lignum vitæ*; the interior of the trunk is a pithy and dilatable substance. The principal branches shoot out horizontally, and bend downwards towards the extremities, and from these issue upright sprouts, so covered with foliage that the head of the tree forms a magnificent dome, and the trunk a pillar to support it in the centre. The leaves are from six to eight inches long, and three broad, and are suspended three, five, or

seven, from one stalk. The flowers are white, and, when expanded, are four inches in length, and nearly six in diameter. They close up towards night, and open in the morning. The negroes say that this flower sleeps, and they assemble round the trees, when in blossom, before sun-rise, to watch its awaking, when they salute it with, "good day, pretty lady."

The fruit of the baobab is of an oblong form, about eighteen inches in length, and something more in circumference in the middle. It contains a white pulp full of a pleasant, sweet, acidulated juice.

The roots of the baobab correspond exactly with the branches in number, and in their horizontal direction, diverging like rays from the body of the tree, and running near the surface of the ground; so that, if it were possible to take up a baobab intire, the head and the root would represent the spokes of a gigantic pair of wheels, and the trunk the axle. But, in addition to these horizontal roots, this vegetable fabric is sustained by a root in the centre, which is in reality a continuation of the trunk. Its shape is conical, its direction vertical, and its thickness is proportioned to that of the colossus it fixes in the earth; but human curiosity has not yet ascertained its length.

From the mouth of the Gambia to that of the Senegal is about 180 miles by land, and 220 by doubling Cape Verd. The journey by land from Goree to the Senegal is over a slip of desert which lies on the border of the sea. It is never more than a mile and a half in breadth, and it is bounded on the east by barren hills, which conceal from the view the towns and villages in the vicinity. There

are in this space pits dug in the sand by the Arabs, which are pointed out by poles stuck in the ground; but the water is brackish, and I chose to take with me a supply of good.

I was soon seized with an inclination to explore the country beyond the hills; and, having mounted the arid boundary, I beheld a prospect singularly beautiful. Flowers ornamented the ground, and a number of men were assembled under some fine trees. Advancing into the country, I came to the valley of the two Gagnacks, so called from two villages of that name. The inhabitants of the valley, who are Jalofs, surrounded me in great numbers, and the two chiefs shook hands with me, and offered me provisions; I was then conducted to a branch of the stream of the valley, and pitched my tent under an enormous baobab. This patriarch of the woods was not more than thirty feet high to the branches, but these were twenty-seven in number, and from thirty to forty inches in diameter at their base; they extended horizontally more than fifty feet, in every direction round the trunk, with a regularity almost perfect; they then projected eight feet farther, bending towards the ground.

Time had perforated a cavern in this prodigious tree, the entrance to which was about seventeen feet high, and nine at its greatest width. On each side were two pilasters, each about a foot and a half wide, ornamented with uncouth sculptures of flowers, animals, and men. The interior of the cavern was twenty-two feet in height, and twenty in diameter. There wanted only an altar to render this a sylvan temple, and such, tradition says, it was, till the introduction of the Muhamedan re-

ligion, when the altar was destroyed by the priests. The cavern of the baobab was now the hall of council, and the rendezvous of the principal inhabitants of the valley, where they sat in a circle, on its floor of sand, smoking tobacco, and enjoying the supreme pleasures of idleness and conversation. I ordered my bed to be placed in the cavern, but I perceived a gloom on the countenances of the people, which cleared up when I had it removed; and I was content to make an eating room only of this most curious and ancient apartment.

From the valley of the Gagnacks, I regained the slip of sand I had quitted. I travelled four days and a half along this desolate shore; resting in my tent from ten o'clock in the morning till three in the afternoon, and pursuing my journey till ten at night, while the waves constantly emitted sparkles of light.

On the morning of the third day, I perceived near the sea a small hillock which seemed to be animated, and I pointed it out to a negro boy, one of my attendants, who said "it is toolooroo." The toolooroo is a little, hideous kind of crab, which feeds on carrion and putrid fish. About two thousand of these animals which formed the upper part of the hillock, being dispersed by my boy, the dead body of a man, that had been thrown on shore by the waves, was discovered. The features were still distinguishable, and the body was naked, having probably been stripped by a party of Arabs I had met the day before. The crabs were devouring it. It was already pierced with upwards of three hundred holes, about an inch in diameter, and perfectly round, out of which prodigious num-

bers of crabs issued, on being disturbed. "Food for fishes" is an expression passed over without reflection; but to see fishes devouring their food would produce a different sensation.

On my arrival at the island of St. Louis, which is the principal establishment of the French in Africa, instead of proceeding to examine the river Senegal, in which it is situated, I prepared for an expedition to the south east; to discover, if possible, its source, and the sources of the Gambia and the Grande. These rivers were said to rise in the mountains near Teembo, the capital of Fouta Jallon, which I had already visited, without being aware that I was in the vicinity of objects so calculated to excite curiosity. To reach Teembo from St. Louis, I had to traverse the kingdom of Cayor, that of the Boor by Jalofs; Fouta toro, a small part of Bondou, and a great part of Fouta Jallon.

My first step was to obtain the permission of the Damel, or sovereign of Cayor, to pass through his dominions. These extend along the coast from the bar of the Senegal to the point of Serene, a space of 216 miles, and along the southern bank of the river as far as Podhor. The capital, which is called Cayor, and also Enbole, is about sixty miles from the island of St. Louis; but the king was now at a village called Gandiole, only twelve miles to the south east of this French settlement. The village was a scene of plunder and desolation; the Damel had exacted a contribution of eighty-three slaves, which he could only obtain by violence, and the inhabitants had fled from impending ruin. After mounting a hill of sand, we discovered some chiefs and warriors ranged round a hut. My

interpreter announced that a white man requested to see the Damel; and after waiting half an hour, a porter received me at the first gate, which opened into a court where the Damel's horses were kept. These were thorough-bred Arabians, each valued at the price of fifteen slaves. I was desired to sit down on a bed, within a hut, which was full of guards; and, as a white man, was permitted to retain my arms.

After passing through several courts, I arrived at the royal habitation, which was of an oval form, with a door-way so low that I entered it crawling on my hands and knees. The palace of the sovereign and the dwellings of his subjects were of similar construction; the wall and the roof were of straw and reeds, and the ground floor was the only one. A number of amulets, which were hung about the walls of the royal residence, formed the sole mark of distinction. The fingers of the king were studded with silver rings.

The Damel was seated on a mat; my presents were laid before him, and I reported the object of my visit. He granted me permission to pass through his country, and I was dismissed. On my retiring, I passed several chiefs, who were waiting for an audience, and I found that my introduction to the sovereign had gained me the respect of his subjects. I was regarded as the king's friend; I purchased an excellent horse for twelve guineas, and I passed through the streets of Gandiole, which were crowded with soldiers, without receiving the slightest insult.

I determined, in this expedition, as in the last, not to enhance my difficulties by a number of attendants. In the countries through which I was to

pass, I believed two men would sooner find food and lodging than twenty. Two would certainly excite less suspicion; and to be suspected without either the design of aggression, or the means of repelling it, is not favourable for a traveller in Africa. My travelling companions were therefore only a marabut, or Muhamedan priest, called Diai Boukari, my horse, and an ass. Boukari was a native of Foota; his colour was that of a negro, his features were those of a European; he spoke the Arabic, the Jalof, and the Foota languages, was my interpreter and guide, and carried a musket. My horse carried me, a small portmanteau containing necessities, two leathern bottles for water, a blanket, and a powder horn, and I carried a musket and two daggers. The ass carried ten pounds of gunpowder, fifty gun flints, fifty musketballs, fourteen pounds of tobacco, three pounds and a half of coral, two pounds two ounces of amber, eighteen packets of beads, one hatchet, and a small piece of scarlet cloth.

Boukari pronounced the 28th of January to be a lucky day, and on that day, therefore, we took our departure from St. Louis; my companion having first traced some Arabic characters on the sand, and gathered up a handful of the sand, which he carried away in a little bag.

We passed through several villages belonging to the Damel, which exhibited dreadful marks of his cruelty and rapacity. At the village of Niakra, we were entertained by the chief; a bowl of kouss-kouss was our supper, and a mat our bed. I remained here the whole of the following day, and the people came in crowds to behold the white man. The chief occasionally seated himself under

a large tamarind tree, and employed himself in teaching his sons to write. In the afternoon he mounted his horse, and went to confer with other chiefs on the means of opposing the Damel. At his request, I accompanied his wife to the well, to guard her from wild beasts, and the soldiers of this depredator. At three o'clock in the morning, the boys of Niakra were repeating their lessons round a large fire, and the women were pounding millet. Here the coolness of the night invites to labour, and the heat of the day to rest.

When about to leave the village, I asked my host what recompence I could make him for his hospitality. His reply would have done honour to the most polished European; the only favour he would ask was that I should visit him on my return. I pressed him to tell me what would be most acceptable to him; and at length I perceived that he wished for some musket balls, to defend himself and his people from the attacks of the Damel. With great pleasure, I gave him six balls, six flints, and twelve leaves of tobacco, with a few coral beads for his wife. His gratitude was unbounded, and he expressed great regret at not having entertained me in a manner adequate to my presents. The following night I received the thanks of a whole family, for paying for my supper and lodging with six leaves of tobacco.

We continued a southern course, and on the 5th of February we arrived at a village called Tieba. Every village had its well, and I made it my practice to measure the depth of all, as this would ascertain the irregularities of the ground. The wells of Tieba were twelve fathoms deep, and at Niamree, where we passed the night, the well

was thirty fathoms deep, and twenty feet in circumference: a work of almost incredible labour, when we consider the tools used to perform it. The soil, to the depth of ten feet from the surface, is a fine sand, which is supported and made firm on the sides by planks grooved into each other. The workmen descend by ladders made with bark ropes. On coming to the clay, they raise it with long wooden shovels, and put it into leathern buckets, which are drawn up to the surface. The stratum of stone, which follows, is worked with an iron tool resembling a short broad spade. Every well is the property of him who digs it, and the others pay him for the right of using it.

At Niamree we paid our respects to the chief, as is customary; for, if this ceremony were omitted, strangers could not claim his protection, in case they met with any insult.

The next day we reached Cokay. Our road was bordered with gum trees. The wood is white; the bark yields a yellow dye; the leaf is of a beautiful green, and not indented; the flowers are yellow, arranged in round bunches, and diffuse an odoriferous scent. Here I saw again the baobab, the monarch of the woods. I measured one that was forty feet in circumference; and, divested of its foliage as it now was, it might be compared to a wooden tower. The leaves of the baobab are used for leaven; the bark makes excellent cordage; and man, as I have before observed, finds shelter in its time-worn caverns.

Cokay contained about 5,000 inhabitants, and men and camels crowded its streets. It is situated on the frontier of Cayor, and is a constant

thoroughfare for the Arabs, who travel to the country of the Boor by Jalofs, to purchase gum. I had a hut assigned me by the chief, and, on going, the next morning, to thank him for his friendly reception, I saw a crowd of from ten to twelve hundred persons assembled near his dwelling. They exclaimed, "There is a white man!" and, leaving the hut of the chief, they surrounded me, as I sat on horseback. Their curiosity was so eager that they pushed against each other. The colour of my face, the form of my nose, my pockets, even the stitching of my shoes, and the thickness of the soles, were remarked with wonder. They offered me their hands, but ordered me to be silent. As the crowd increased, however, I heard both Arabs and Negroes denouncing me as a Christian, and I thought it expedient to retire to my hut. The chief sent me my dinner, and this attention appeased the ferment of the multitude. I passed the night without interruption, save what was occasioned by the roaring of two lions.

The next day, I received a visit from the wife of the chief, who was covered with rings of gold and silver; her countenance was animated, and her manner dignified and graceful. I could not prevail upon her to seat herself by my side, on the couch, women being, as she said, unworthy of such an honour.

At four o'clock in the afternoon, we left Cokay, as it was thought proper for us to enter the forest which separates the kingdom of Cayor from that of the Boor by Jalofs, towards evening. We directed our course east, one quarter south-east, till, exhausted by hunger, fatigue, and want of sleep,

every thing appeared to me to assume an extraordinary form, and the bushes seemed like houses. Day-light dispelled these illusions, and opened to my view parched plains, without any traces of habitations. At sunset, we perceived the fires of Babene, a small village in the country of the Boor by Jalofs, and, when we entered it, we were received with the same hospitality as in Cayor.

The soil of Cayor produces millet and cotton in abundance. Cattle and sheep are numerous, and are sold to the Europeans. The ass of Cayor is strong, steady, and sure-footed. Mine, in the course of the journey, passed several days without eating or drinking, yet never slackened his pace; and a few dry bamboo leaves, or a handful of grass, parched by the sun, would recruit his strength after great fatigue.

I wish it were in my power to introduce that much injured animal, the ass, to the notice and protection of my better informed countrymen. The property, in general, of the rude and unfeeling, scantily fed, driven by hard blows, and goaded by cruelty, his temper and habits are not known. What can he manifest, in return for such treatment, but obstinacy? From my own knowledge, from the beast that has been fed and caressed by my hand, I can testify, that the English ass is a spirited animal, a free goer, sensible of kindness, and capable of strong attachment to the human species. I beg my reader's pardon for having suffered my ass to run away with me, and I return to the kingdom of Cayor.

The inhabitants of Cayor are Jalofs, and were the subjects of the Boor, or sovereign of the Jalofs, till the governor of this province rendered

himself independent, and assumed the title of Damel.

The Jalofs are tall, well made, and robust. Their features are regular, their countenances ingenuous, and their colour a deep transparent black. In common with other negroes, however, their hair is woolly, their nose round, and their lips thick. They are lively and cheerful, and careless about providing for future wants. Necessity alone impels them to labour; and when harvest is over, they recline on their mats, and employ only the powers of speech. They are honest and faithful, hospitable and generous, and the women are pretty, mild, and agreeable.

The Jalofs assume a degree of importance on account of the traditionary superiority of their race. If a Frenchman of St. Louis tell a Jalof he is a negro, he replies, "Me no negro; me a Yalof."

The Jalofs of Cayor are acquainted with the use of fire-arms, but they still retain the bow and the hassagay. They are, as they call themselves, the slaves of the Damel; yet his commands have been sometimes resisted. One of his powerful chiefs, knowing that the tyrant intended to take away his life, entered his presence at the head of four hundred men. The Damel had ordered a deep pit to be dug, and had the top covered with a mat. Not daring to attack openly so formidable a chief, he desired him to be seated on the mat. But the chief had either been informed of, or suspected, the snare laid for him, and he avoided it by saying, "Damel, I am thy slave, and am only worthy to sit in the dust on which thy feet have trodden." If the Damel be in want of a fine horse, he sends

one of his captains to plunder and lay waste some unfortunate village, and bring home as many slaves as will purchase one.

The dress of the Jalofs consists of two pieces of cotton cloth; one worn round the waist, and descending below the calf of the leg; the other thrown over one shoulder, and leaving the other uncovered. The chiefs, in addition to these garments, wear wide drawers, and a shirt. The women are covered only from the bosom to the knees. The ornaments of the wealthy are necklaces and bracelets of gold and silver; but, whether wives or slaves, they all labour for their common master.

Dancing is the predominant amusement of the Jalofs. The coolness of the night restores that vigour which the intense heat of the sun takes away, and they dance by moonlight till the break of day.

The Jalofs are kind to their slaves, and provide for their children as for their own. They seldom strike their slaves, and never impose tasks beyond their strength. If a free man violate a female slave, she is free, and the offender must give the price of a slave to her owner.

Every grave is covered with thorny shrubs, to protect it from wild beasts. These form impenetrable thickets, and under their shade trees spring up from seeds. The Jalofs, like the neighbouring people, have a contempt for weavers, blacksmiths, shoemakers, and musicians. Even a slave will not marry a woman whose family has been engaged in any of these occupations. The musicians are not buried among the Jalofs, but are laid in hollow trees. They say that the crop of millet

would fail, if the body of a musician were laid in the earth.

The huts in Cayor are constructed with rushes, and the door is of straw. In general, they are so compact as to keep out rain, but persons may converse through the walls; they are circular, and, at a distance, resemble bee-hives. Every man has at least two. These pliant habitations withstand storms, by yielding to their fury. Without the boundaries of the villages, are large rush baskets, raised on stakes, which are the depositories of the grain, and these stores are never robbed.

The religion of Muhammed will soon become the universal religion of Cayor, though the court is still attached to Paganism. The Muhamedan priests possess an authority almost unlimited. They are the sole interpreters of the will of heaven; and they sell their gree-grees for their weight in gold.

CHAPTER VIII.

COUNTRY OF THE JALOFS AND OF FOOTA TORO.

ON the 10th of February we left Bahene, and reached a village belonging to the Foola-Poolas. The white man engaged the attention of all; and, happening to stop, by the way, at a well that was being dug, I heard my praises sung by the workmen at the bottom. I presented a leaf of tobacco to my panegyrist; and a handful of gold could not have made him more eloquent in my commendation. At the village, a woman was struck with horror at my appearance, and declared that I must live at the bottom of the earth, for she had never seen any thing like me.

The next day, after passing through several small villages, we arrived at Pampi, the residence of one of the sons of the Boor by Jalofs. I would willingly have declined the honour of visiting this prince, and had actually passed through his town, but he sent so many invitations after me, that I was obliged to return. He expressed great satisfaction at seeing me, desired me sit on his bed, and placed himself on the sand at my feet. He earnestly intreated me to stay a few days; and when he found that he could not detain me, he held my stirrup, as I mounted my horse, and accompanied me to the place where I had left my guide and my baggage. Four grains of coral, and four leaves of tobacco formed my present to this

son of the acknowledged head of all the Jalof nations, and my liberality was the unceasing topic of his praise.

At Tioën, where we arrived in the evening, I was detained one day by a fever, occasioned by the transition of the weather from heat to cold. My host threatened me with death if I did not eat, and his wife prepared for me a mess of boiled millet, sour milk, and tamarinds: the husband heaped clothes upon me, and the wife kindled a fire in my hut, while I lay considering which was the best way to proceed on my journey. To the south-south-east were the brothers of the King of Salum, who were said to be violent and rapacious; to the south-east were wandering Poolas, who, it was said, would murder any traveller for the cloth he wore; and to the east was a desert of five days' journey, without water. My marabut and my host came in aid of my reflections, and advised a course different from all these, which was east one quarter north-east, and to apply to the Boor by Jalofs for an escort.

The next day I was sufficiently recovered to pursue my journey, and we reached the village of Pacoor. This village was the property of one man, and was inhabited solely by his slaves. In times of scarcity, he had purchased families with the produce of his lands, and the produce of their labour had enabled him to double their number every year. The people lived in peace and prosperity; the village was one of the most beautiful I had seen in the country, surrounded by hedges, neatly pruned, shaded by mimosas, and having the appearance of a park embellished with cottages. The master was absent, and a few glass beads,

given to the servants, were a sufficient compensation for my entertainment.

The following day we continued our journey; our course north-east, one quarter north. Our road lay through a forest of gum trees, in which herds of antelopes were flying before us in all directions, and ostrich feathers were scattered in our path. While we were seated in the shade, taking our repast, some travellers sat down by my side, and questioned me on the subject of my journey. In these countries, every traveller, whether a native or a stranger, must tell his name, the name of his family, and the place of his birth: if he refused to do so, he would be suspected, if not detained. On coming out of the forest, we perceived Wamkrore, the capital of the kingdom of the Boor by Jalofs, and on entering the town, I was offered a lodging by one of the slaves of the Boor. My arrival was soon made known to this sovereign, who sent an officer to request my attendance. On reaching the royal residence, we entered a straw hut, the door of which was of planks, fashioned with a hatchet. On the opposite side of the hut was a similar door, through which we entered a court, and saw the King, seated on a sheep-skin, under a tree. He amused himself by rolling small fruit between his fingers, and sometimes by smoking tobacco, while a slave was constantly covering his expectorations with sand. This paramount sovereign of all the Jalofs was a little old man, perfectly bald; but his countenance denoted openness and sincerity. His white tunic, the ensign of royal dignity, was almost worn away. His subjects saluted him on their knees, and I was not allowed to approach his

person, or speak to him, except through the medium of one of his people. A numerous circle was formed round us, and every eye was fixed on me. I requested a guide; the king promised me one for the morrow, and dismissed me to my hut, whither he sent me a present of an ox.

The next day I waited upon the King of the Jalofs, and, as I sat upon a plank, I contemplated the interior of his thatched palace. Four muskets were its principal ornaments, and the ceiling was overlaid with soot and cobwebs; the king, himself, was reclining on a bed of rushes. I delivered my present, which was composed of amber and tobacco, and was honoured with the gift of a pair of stirrups in return; but, to my great mortification, I could obtain no positive answer respecting the guide.

A few minutes after I had returned to my hut, the king sent for me again. He now placed me by his side, touched my hair, measured my nose, and examined every part of my dress, the seams of which he could not comprehend. He would have undressed me, to be satisfied whether some seams unseen did not unite the clothes and the skin; but this I did not permit. His astonishment was extreme when I told him that, in my country, horses were so numerous that the coverings for our legs and feet were made of their skins. His sable majesty then asked me questions concerning the King of the White men, and particularly enquired the number of his wives. I replied that he had only one wife. "And yet," said the king, "you boast to me of his riches! What is a sovereign that can keep only one wife?"

At sun-rise the next morning, I was awakened

by the songs of the king's bard, and a number of females who accompanied him. I might incur the imputation of vanity, if I were to repeat all that these courtly vocal performers sung in my praise; I shall, therefore, say only that they called me the son of the King of the White men, and extolled the beauty of my shoes and my hat.

The following day I took leave of the Boor by Jalofs, and called him my father, a compliment which was highly gratifying to him. One of his slaves had orders to attend me to Medina; and an order was sent to the chief of this village to furnish me with a guide to the confines of Foota Toro.

I passed the next day at Medina, waiting to join a *kafilah* of Jalofs, who were going to Foota Toro; and I heard a singing man chanting a song, of which I was the subject. The words were these. "Here is a white man, who has seen the greatest kings on earth, the Boor by Jalofs and the Damel; let his name be celebrated!"

To amuse myself, I went with my host down to the wells. After having descended the small hill upon which Medina is situated, we crossed a wood of gum trees, whose flowers perfumed the air. We then passed over some fields of millet, and entered a thick wood, in which were the wells. Various flocks, with their keepers, were here assembled, but my appearance dispersed them all. My host recalled the fugitives, and I was soon surrounded by a crowd of Poola shepherds. Large tamarind trees, and enormous baobabs rendered the wells impervious to the rays of the sun, prevented the evaporation of the water, and preserved a verdure in the grass.

I was awakened

The Poolas lead a wandering life, and are employed in attending their flocks. Those of this country have long hair, inclining to be woody; and their features, especially in those who are of a copper colour, are European, except that the lips are thicker. They are all Pagans, and they hate the Muhamedans and their religion. They thought me so strange a being that they doubted whether I belonged to the human race, and one of them enquired if I had a mother.

The next day I left Medina with a part of the kafilah. At the town of Kaiiai, some women, seeing me caress their children, exclaimed, "it is not true then that you buy them to eat!" Here we were all entertained with fresh milk, for which I gave our host some gun flints, and my fellow-travellers gave their thanks and praises. At night we arrived at Krokrol, where I was welcomed by the chief, and lodged in his house. The well here was thirty-six fathoms deep, and the soil in which it was dug was interspersed with petrified shells.

We now prepared to enter the deserts that separate the countries of the Boor by Jalofs, and Foota Toro.

The dominions of the Boor by Jalofs are bounded on the east by Foota Toro, on the west by the territory of the Boor by Salum, on the north by those of Brak, and on the south by Woolli. It was formerly the most extensive kingdom in this part of Africa, and even now all the other Jalof princes fall prostrate when they address the sovereign. The forests are filled with gum trees, of which the Arabs reap all the benefit; and millet, cotton, and indigo grow

abundantly in the plains. The ground rises imperceptibly from the coast, to the desert which divides this country from that of Foota Toro; the desert itself is the first flat. No vestige of stone is to be seen on the surface of this whole tract, the soil consisting of very fine sand; but ferruginous stone is generally found at a great depth below the surface, and lower still is found calcareous.

The men of these countries fight courageously with each other, but the shadow of an Arab makes them fly. Their warfare consists, chiefly, in falling unawares on an enemy, to obtain slaves.

When a Jalof or a Poola dies, his property is divided into eight parts, seven for the children, whatever be the number, and one for the wives. If he leave no children, the property is divided into four parts, three for the collateral heirs, and one for the wives.

When a stranger travels in this country, he applies to the chief of the village at which he wishes to pass the night, and the chief either receives him into his own hut, or orders another inhabitant to lodge him. If the chief be absent, the traveller goes to the market-place, and soon receives an invitation from some one.

There is a people called Lowbays who are scattered among the Jalofs. They lead a roving life, fell trees, make huts of the branches, and manufacture the trunks into bowls, mortars, and bedsteads, which they sell to the neighbouring people. For this privilege they pay a sort of tax to the prince in whose territory they reside. The Lowbays have nothing of their own, but their asses, their tools, and their money. Though they speak the

Pool language, they seem to be a distinct race, being lower in stature, and less handsome than the Poolas.

The sun had sunk below the horizon when we entered the forest which lies between the country of the Boor by Jaloff and that of Foota Toro. Our kafilah was composed of sixty individuals, including women and children. Some were driving asses laden with salt, cloths, or small millet; others were driving herds of oxen; others, like myself, were on horseback: every one had his provision of water, and dried cuscasoe. A Murabut led the way, and I, at his request, brought up the rear.

At the end of every six miles, we rested half an hour, and lighted large fires, to protect us from wild beasts, and, at nine o'clock in the morning we lay down to sleep under some scattered bushes, which sheltered us from the sun. When the east wind ceased to blow, we rose to continue our journey, and we marched during the whole of the succeeding night. When day-light appeared, we discovered a cheerful verdure around us, and baobabs, gum trees, and ebony trees were seen on all sides. We had now travelled nearly forty-five miles in the desert, and I divided my last water with my horse, who had not eaten or drank for two days. Having proceeded a few leagues farther, we saw a hare and some doves, the first inhabitants of the country; and, at seven in the evening of the twenty-second of February we arrived at Bala, the first village of Foota Toro.

As we passed through Bala, crowds of people attended us, and one of them contrived to steal my poignard from my side. On my informing the chief, it was soon brought me by his son, who brought

me also a bowl of milk, and a message, expressing his father's uneasiness at my having been robbed. Ourselves and our cattle having drank at the wells of Bala, we proceeded to the village of Baka, where we passed the night under the bentang, which was covered over like our old market houses.

In the morning, I was conducted to the house of a Muhamedan priest, where I was hospitably entertained; but the door was besieged by the populace; and when I galloped through the village, on leaving the place, I was pursued by their hooting and abuse. We pursued our journey eastward, and at the village of Longangi, where we passed the night, I heard, for the first time since the commencement of this expedition, the hour of prayer publicly announced.

On the 24th, we met a party of Arabs, mounted on oxen; they had been exchanging the salt of Walet for the cloths of Foota Toro. We afterwards travelled over sandy and uncultivated plains to the village of Diabra; and about a mile to the north of this, we came to the river Saldé, which discharges itself into the Senegal. The country, to the distance of a mile and a half on each side of the river, was a rich alluvial tract, covered with plantations of the large millet, and the banks were shaded with trees. It was late when we arrived at Agnam. Here numerous questions were asked me; such as, "Can you write?" "Can you fire a gun?" "Have you horses, flocks, water, stones, in your country?"

The next day we climbed a very steep hill, the sides of which were so bare that they seemed to have been burned with fire; but, at the summit, a

spacious and well-cultivated plain appeared before us. The fields were interspersed with clumps of trees ; several large villages were in view, and, in the midst of them, rose Sedo, a town containing 6,000 inhabitants, and the place where now was Al Mami, or the sovereign of Foota Toro. The sovereigns of Bondou and Foota Jallon bear the same title ; Mami, in the Foola language, as Mani in the Conghese, signifying king or lord : Al, which is prefixed, is the Arabic article, The. Sedo was the home of my fellow-travellers, who conducted us to their houses. The women threw themselves into the arms of their husbands, and strained them to their bosoms ; the children dared not appear before the travellers. Moutoupfa, my guide, and now my host, said, “ we have abundance ; each man can now put his fowl into his pot. This white man,” continued he, addressing his friends, who, as well as himself were Jaloffs, “ has been recommended to me by our king, and I hope you will respect him as the prince of white men.”

After dinner, I was sent for by Al Mami. When we reached his residence, he was at prayer, and we were desired to sit down on sheep-skins, spread on the ground, till he should be ready to receive us. At length Mamadoo, for that was the name of this sovereign, appeared. He was dressed in loose white drawers, a cotton tunic with wide sleeves, and a scarlet cap, wrapped round with a cloth. When he was seated, I gave him my hand, and, having enquired after each other's health, he demanded my name, and to what country I was travelling. Having satisfied him in these particulars, he said I should have his permission to depart. Profound silence pervaded the assembly during

our conversation, but the moment I rose, each person present gave his opinion. Some censured, and others approved, the dismissal granted me, but no one attempted to detain me when I was about to retire.

This King of Foota Toro, who had offered to shave the Damel, and had imposed eleven prayers on the inhabitants of Kasson, as the condition of his not going to war with them, was now amusing himself with making war against the people of Kajaaga, and had come to Sedo to recruit his army. Several of his officers seemed to entertain some suspicions respecting me; one asking me why I did not travel to Foota Jallon by water; and another, why, as I was so rich, I travelled at all?

The next morning, at sun-rise, Al Mami sent me a message, desiring to see me. I found him judging causes, and surrounded by a great crowd of people; after this business was dispatched, I was admitted to an audience. My interpreter began by whispering to his majesty that I had a present to offer him; and he went with us behind one of the walls of his court, where I gave him some coral. Ali Dondou, the chief of the great tribe of Bozeabes, the most powerful chief of Foota Toro, was sent for, and received an equal present, when the sovereign and he both assured me of their protection, and told me that I might depart when I pleased. The consideration I derived from this support brought me a great number of visitors. The young women were not the last to see the king's white man, and whenever I looked at one, she was offered me in marriage; but young women at Sedo, as in other parts of Africa, are an article

of barter; and I found that my horse or my gun was always expected in exchange.

On the second day after quitting Sedo, our road lay through a forest of gum trees and baobabs, with a number of villages on our right. At sunset we arrived at Ogo, where, to my great surprise, Fonebé, the chief of the village, accosted me in French, saying, "bon jour, monsieur." He added, in the Jalof language, "here is your house. If you are hungry or thirsty, you shall have victuals and drink; if you are weary, you shall have rest; and without waiting for an answer, he took my hand, and leading me through several courts, stopped in the last. Twenty slaves were in motion. My horse and ass were ordered into the court, a favour quite unusual, and Fonebé fed them himself. An enormous sheep-skin, and a mat, were spread on the ground, a cushion covered with Marocco leather, was brought for my pillow, and Fonebé desired me to be seated. He declared his high estimation of white men arose from his having been at St. Louis, where he had been kindly treated by them; he presented me with a bowl of water, sweetened with honey; and, sitting down by me, he took my hand, and continually asked me how I found myself. Seeing a bunch of keys in his hand, I enquired their use, and he immediately took me across several courts, to his storehouses, which he unlocked, and which were filled with millet. I could not but admire his locks and keys; the former were of wood, the latter resembled our picklocks. In one of the courts we passed through, were the wife and daughters of my host, who were all very pretty.

At the hour of prayer, I accompanied Fonebé to the *diakra*, or mosque. It was a spacious edifice, twelve feet high, built of clay. The roof projected, and was supported by earthen pilasters. As a Christian, I could not enter; but, through one of the door-ways, I saw the little stair-case of earth, by which the blind muezzin mounted, to announce the hour of prayer.

Our supper consisted of kouskous, butter, salt, and two kinds of milk; and Boukari, my marabut, who had not been accustomed to such good cheer, was very desirous to know if I should not remain here some time. Our host rose in the night to tell us that it was too cold for us to sleep in the open air; and he conducted us into his hut, where we spread our mats and skins near the fire, and by the side of each other.

The next day, I gave my host a large piece of amber, and three charges of powder, and I thought he would never have ceased thanking me. Fonebé was the chief of several villages, and, during a famine, he had fed all the inhabitants.

The next day we passed over a flat country, interspersed with groves of gum trees, and afterwards over extensive, uncultivated plains. At night we arrived at the village of Senopaly, which had the appearance of being illuminated, from its being the custom in this country to dress the food in the courts. My marabut entered a large hut, and two women threw their arms round his neck; they were his sister and niece. When we had supped, I had a bed made near a large fire in the court, and about two o'clock in the morning the ladies brought me kouskous and meat. They had been running about the village to procure fowls,

and other provisions, to celebrate our arrival ; and, among the rich, it is customary to rise in the night to eat.

Boukari's relatives had oval faces, fine features, elegant and graceful figures, and skins as black as jet. They were of the race called Toucolors, the offspring of Poulas and negroes, whose skins are darker even than the latter. The hair, ears, and necks of these ladies were loaded with gold, coral, and amber, and they wore a number of silver bells, which jingled as they walked. When I looked at them, they cast down their eyes, and covered their faces with their muslin veils.

Our path now lay through the plain of Senopaly, which contained a number of villages so contiguous that they seemed to form but one. The population of the whole was said to amount to 25,000. We halted for the night at one of these, called Setiababanbi. I conversed here with a marabut, who had been to Mecca, and who assured me, as my countryman, James Grey Jackson, had before assured the public, that the Niger discharged itself into the Nile. The marabut distinguished the former river by the name of De-ali ba, unquestionably the Joli ba of the Mandingoes, and bearing the same local signification, great river.

The following day we arrived at the village of Banai, where we were detained on account of my not being furnished with the written passport of Al Mami ; I was therefore obliged to dispatch my marabut to this prince, who sent two men to conduct me again to his presence. I returned through Senopaly, and passed through the town of Canel, and at sun-set I arrived at the village of Dandioli, where Al Mami now was with his army. He sent

for Boukari; and asked him question after question. "Why did you set off without my further orders?" "Why did you leave Senopaly after sun-set, when you knew that it is forbidden to travel during the night?" "Was it your intention to run away?" Boukari defended me in the best manner he was able, and it proved so satisfactory to the king that he said "your white man has nothing to fear; I take him under my protection."

I accompanied Al Mami in his march from Dandioli. All the roads were covered with soldiers, foot and horse, who were coming to join the army, and I was frequently exposed to their insults; but whenever a chief was passing, they shewed me all exterior respect. Some of the soldiers wore leather boots without soles, some wore straw hats, and all wore several cloths. Some were armed with muskets, others with hassagays, others with sabres. Asses were laden with the baggage of the principal officers; but each private soldier carried all he wanted, which consisted of a bag of dried kouskous, and a small calabash of water. In England a soldier buys provisions and liquor with his pay; in Fouta Toro he buys fowls and milk with his powder, and by the time the army comes to action, he frequently has but one charge left.

Al Mami alighted in the thickest part of the wood, and seated himself under a tree; his soldiers resting under different trees at some distance. On alighting, I had followed the example of his warriors, and shook hands with him, and he did me the honour to order a sheep-skin to be spread for me near him. Even little children ran to take the sovereign by the hand, and no one was refused

this favour. At a given signal, every horseman was on horseback; the cavalry marched in two lines, the infantry followed, and the whole had an imposing appearance.

In the evening we arrived at Canel, where I was consigned to the care of one of the inhabitants, and where I was kept awake all night by the roaring of lions, and the gossiping of negroes. As I was compelled to hear, I was desirous to understand, and I asked Boukari the subject of their conversation. I learned that I was the occasion of it, and that these men affirmed that Europeans had neither land, houses, nor cattle, but lived wholly upon the water; that the waters were the patrimony of white men, and the earth of black.

In the morning I set out to examine the environs of Canel, accompanied by a man who had become deaf from being subject to a remarkable custom. If a slave wish to change his master, he cuts off an ear of the man to whom he desires to transfer himself, and that man is obliged to take him. My companion had acquired two slaves by the loss of his two ears, and if any others should choose to have him for their owner, they would attack the ears of his horses. On the north of Canel rise bare and lofty mountains; on the south and east are thick woods; on the west the river Guilooloo flows through rich pastures, and near fields of millet. The town contains about five or six thousand inhabitants.

The next day I sent Boukari to Al Mami to solicit my passport, and, after many difficulties and objections, he obtained it. This precious document ran as follows.

“ Al Mami Mamadou, and the excellent per-

sonages who compose his council, Ali Dondou, El Iman Siré, Sembaien, Boumandouet, El Iman Rindiao, Ardo Sambabdadé, Dem Banaiel, we have written this letter that it may be read by all who meet this white man, and that they may learn that he has visited us, and that we have allowed him to depart. The Prince of the Faithful and all the Grandees have said to him, 'Go.' All the towns shall afford him hospitality, and shall not stop him as far as the frontiers."

I made a visit of thanks to Al Mami Mamadou, to whom I presented my powder-horn; to Ali Dondou, to whom I gave nothing, and to the King of Bondou who had here joined his ally, the King of Foota Toro, and who asked if I had nothing to give his children. As this sovereign had granted me permission to pass through his dominions, I could not refuse to gratify the little princes; and I gave their father some amber.

The next day, with my passport in my bosom, and a guide, given me by Al Mami, in my company, I left Canel, and pursued my journey. My guide was provided with a bow of split bamboo, a quiver containing thirty-four arrows, a dagger, and a pair of pincers for extracting thorns, all which accoutrements he had purchased in Foota Jallon. At a village, where we halted during the heat of the day, I was prevented from drinking milk out of a calabash, in which it had been drawn from the cows, by the assurance that, if I did so, the cows would die. We passed four furnaces for smelting iron, and slept at a village called Ware-nicoor.

The following day, our road lay through a

woody country, where we saw the *rota*, with flowers which shed as delicious a perfume as that of a rose; the *beb* with leaves resembling those of the plane tree; the incense tree, which is thorny, and its bark of a dark brown; and, beyond all the rest in number, the gum and the ebony trees. We saw here trees, of the same kind, in flower, with fruit, and destitute of leaves. While we halted to take our repast, we were joined by a party of Toocolors, who were conducting asses laden with cotton; and I learned, from the conversation of these people, that the sovereigns of Foota Toro, Bondou, and Foota Jallon, had formed a sort of Holy Alliance, the object of which was to eradicate Paganism throughout the country, and establish Muhamedanism in its place.

At the extremity of the wood, we entered a large plain, with a number of villages on small elevations. We crossed the dry channel of a stream, which is said to inundate the whole plain in winter. Two days afterwards, a long march, through heat almost suffocating, brought us to Dendoudi Tiali, the last village of Foota Toro on the side of Bondou. This village has its appellation from a pond in its vicinity; *tiali* in the Poul language signifying pond. In the rainy season, these waters overflow, till they reach the Gambia on one side, and the Senegal on the other. The place where they mingle with the Gambia is called Kambia, and is in the Kingdom of Woolli; that where they reach the Senegal is called Koungnem, and is in Bondou: the communication is called Nerico in the maps. At that season, the canoes of the Gambia ascend to Dendoudi, and I saw the

tree, now on dry land, to which they are fastened; but no vessel can navigate the water which flows from thence to the Senegal.

In my present route, I must have crossed that which led me from Pisania to the Niger, and also that by which I returned from thence to Pisania. I regret that I was not able to ascertain the exact spots; I can only conjecture that they were both about the parallel of Dendoudi, and here at about an equal distance to the north and south.

The next day, March the 15th, our host, who was an Iman, conducted us beyond the precincts of the village, and recited some prayers for our prosperous journey; then spit on our fingers, and we were each to rub our faces with them: truth, however, obliges me to confess that, in performing this ceremony, my own fingers did not touch my face. We had now a short distance to Bocakilly, the first village of Bondou, and it was not without satisfaction that we quitted the country of the Foola Poolas.

Foota Toro is bounded on the west by the territories of the Boor by Jalofs, and the kingdom of Brak; on the north by the Senegal; on the east by Bondou: and on the south by Woolli. The lands are watered by many small rivers, and are, in general, fertile; iron mines are numerous, and the iron is excellent. The heat is excessive, the thermometer frequently rising to 96° in the shade.

Tradition relates that the Poolas and the Jalofs formerly inhabited fertile plains in the north of Africa, from which they were driven by the Arabs to the countries they now inhabit. These were, at that time, possessed by a people called Serreres, who, at the sight of men mounted on camels and

horses, fled to the south-west, and formed states known by the names of Baol and Sin. The Arabs followed the Poolas to the south of the Senegal, and, rather than quit their newly acquired country, the latter consented to embrace the Muhamedan religion, and pay a tribute to their invaders. This is now the only religion tolerated; and the tribute, which is ten measures of millet for every family, is regularly paid every year. The original Poolas, or men of red colour, have intermarried with other nations, and have produced a mixed race called Torodoes, from whom the name of Toro has been added to that of Foota, to distinguish the country. The few Poolas who retain their red colour, are dispersed in the uncultivated parts of Salum, Cayor, and the country of the Jalofs, and are shepherds, who lead a wandering life.

The Mami is elected from among the common marabuts. All the acts of government are performed in his name; but he can take no step without the advice of his council, which is composed of the seven chiefs before-mentioned; and when they are dissatisfied with him, they depose him, and choose another. When they have elected a Mami, they say to him, "We have chosen you to govern our country with wisdom." The new sovereign replies, holding the koran in his hand, "I will follow what the book of God ordains, if it be to the sacrifice of my wealth or my children." Al Mami is then presented to the people by the two superior chiefs, who say, "Here is your king; obey him." The people, of course, shout, and applaud the new sovereign, and the children throw mud and stones against the hut of the old. No dignity can be less certain than that of the King

of Foota Toro; nor could it well be lasting; for every new succession transfers a part of the property of the people to the seven chiefs, after having passed through the hands of this sovereign of their own creating.

In Foota Toro there exists a fraternity resembling the Purra of Sherbro, but not possessing such frightful power. The candidate for admission is shut up eight days in a hut; he is allowed to eat but once a day, and he sees no one, except the slave who takes him his food. At the end of this time, a number of men, in masks, employ all possible means to put his courage to the proof, and if he acquit himself with honour, he is admitted into the society. Boukari told me that he was once in a canoe with one of these men, when the rain fell in torrents all around them, and they remained dry. He asked his companion to reveal his secret; but he replied, "If I do so, my brethren will destroy me." The society is called Al Mousseri, and its members perform the part of conjurors.

The Poolas believe that Foota Toro is the first country in the world, and that they are superior to every other people: the Arabs they rank next to themselves. Their huts are circular, with conical roofs, and are constructed with earth, and the dung of their cattle; but they are well built. Their cloths are woven with care, and curiously ornamented with figures, and they manufacture a kind of coarse muslin. They make sandals of a brilliant red Marocco leather; and their stirrups, ear-rings, silver bells, and other trinkets, display some ingenuity. Every village has its weavers, shoemakers, and blacksmiths; but these artizans,

as well as the makers of songs, are not allowed to marry with the other Poolas.

The Poolas wear wide drawers, and the long frock, with wide sleeves, with a small cotton cap on the head. The women braid their long hair round their heads, which they load with amber and coral; their necks are covered with gold, and glass beads. They wear the cloth, the invariable garment of the females of negro countries, fastened round the waist, but they throw a muslin veil over the head, and some have jackets with sleeves. They are not so slavishly obedient to their husbands as the negro women. If they are ill-treated, they lodge a complaint before the chief, and peace is not concluded without the husband presenting his wife with an ox, or a slave.

When a rich young man designs to marry, he tells his father, who repairs to the father of the girl of his choice, and acquaints him with his son's intention. The young man kills a bullock, and sends it, and if the intended father-in-law eat of it, it denotes his consent to the match. From this time, the lover does not see either his mistress or her mother; if he meet them by chance, he avoids them. After some time he sends another bullock; and on the day of marriage, he presents three slaves to the bride, and to the father, mother, and all their other children, a bullock each. The parents of the bride give her three slaves, ten bullocks, and forty cloths, for herself, and four frocks and four pair of drawers, for her husband. In case of a divorce, the woman receives back her dowry, and, at her death, it goes to her children. A man who cannot afford to pay for a wife must labour for her father, as Jacob did for Laban.

CHAPTER IX.

BONDOU TO TEEMBO.

ON the 16th of March, after a toilsome journey through the forest, we passed the pond of Tiali, and, before sun-set, reached Diemore. Under the bentang of this village there is a bed prepared for strangers, which is raised about three feet from the ground, and composed of trees cleft in two. As I was not accustomed to a bed of this description, I spread a mat in the court, where I heard the growling of hyenas during the greater part of the night.

The next evening we arrived at the village of Goomel, which is only half a day's journey to the north-east of the frontiers of Woolli. I found a great difference between the manners of the people of Foota Toro and those of the people of Bondou. The former received me with immoderate laughter, and harassed me with unceasing questions; the latter took me by the hand, and treated me with respect. It is a general custom in these countries to shut your eyes when you want to get rid of troublesome people: if they think you are asleep, they retire.

The next day we halted at the village of Langa, which was inhabited by Jalofs, whom famine had driven from Woolli. The master of the hut that was offered us could not give us any food, and, for the first time, on this journey, we were obliged to fast. I was preparing to depart, when I was

reproved for not having taken leave of the master of the house. Boukari had said we were going, but the good manners of the country require that a traveller should, in person, return thanks to the man who has received him into his house. At Bodé we found the inhabitants at supper, which was a seasonable occurrence for travellers who had not dined.

On the second day from Bodé we passed a stagnant water which, though not poisonous to man, is said to be so to horses and cattle, owing to its vicinity to a tree called *talli*. This is a large and beautiful tree, with very thick foliage. Soon after noon we arrived at the village of Conyedy, where we could procure only a handful of ground nuts. I sent Boukari to purchase provisions at some of the neighbouring hamlets; but amber and coral were my only money, and as nothing but muskets, scarlet cloth, and cloves, were of any value here, we were obliged to defer our dinner till the next day. It was dark, when we perceived at some distance, the fires of Santimatoo; and, on entering the village, we found that the chief could neither lodge us, nor supply us with food. We began to fear that our supper might be postponed, as well as our dinner, when we were recommended to a hut at a small distance from the path. On entering the court, we saw enormous fires blazing in every part of it, with large kettles hanging over them, and we learned that a feast was preparing to celebrate the marriage of the master's son. Hungry people could not have arrived at a better time. The bride was sitting between the knees of her mother; singing men were singing; young women were dancing; and aged persons

were looking on ; all were dressed in their best apparel, which was white. Our supper, which consisted of a bowl of kouskous, and a piece of meat so tough that we could not eat it, was sent us to a distant hut.

At Konomba, the next village, I laid in a supply of millet flour, mixed with honey, and pounded ground nuts, to enable us to cross the deserts which separate Bondou from Fouta Jallon. This detained us so long, that it was midnight before we could reach the village of Diansocone. Here we were obliged to sleep in the open air, because all the inhabitants were hunting in the woods.

The next day we arrived at Maramasita, a name which signifies, in the Serawoolli language, an elephant fastened with a cord of baobab : and the following evening, having joined a kafilah, we entered the forest which forms the confines of Bondou.

The western part of Bondou contains iron mines ; the eastern, mines of gold. The districts watered by the Falemé are uncommonly fertile. The inhabitants of the latter cultivate great quantities of tobacco ; when they take it as snuff, they make use of a small iron spoon. The sovereignty of Bondou remains in one family, but the individual is chosen, and the choice generally falls upon a brother of the late king. When the king goes to war, the proprietors of the mines are obliged to furnish him with the gold they have amassed, and they are paid the value in slaves and cattle, at the end of the campaign. In fighting the warriors challenge each other singly.

The people of Bondou are not so handsome as those of Fouta Toro. A double-barrelled gun and

two horns of powder is here the price of a slave, of five oxen, or of a hundred cloths.

The kafilah which I joined at Maramasita was composed of fifty Poolas of Foota Jallon, armed with bows and arrows, and dressed in cotton cloth which hung in tatters. They carried their merchandise on their heads, in baskets of an oblong form. This consisted chiefly of cotton and cotton cloth, which they had purchased in Bondou, in exchange for cattle, goats, lemons, and gold. Three merchants from Foota Toro had asses laden with cotton cloth, rolled up in the form of cylinders, and leathern bags filled with salt. Each traveller had his own earthen saucepan, and a leathern bag with his provisions, which were either dried kouskous or ground nuts. In the night we heard a troop of elephants pass near us, and at midnight we lay down near some Mandingo huts.

The next day we halted near a spring of clear water, and my fellow-travellers dispersed; some in search of honey, which they presented to me, and others to cut rushes, to make baskets. On resuming our journey, we found the path full of large holes, made by the feet of the elephants. I measured one of these, and found it three feet in circumference.

At sun-set, the whole company prostrated themselves to pray. In my heart I adored the Being they worshipped, yet I was the only man left standing. I felt ashamed; but to have joined them would have been to have declared myself a Muselman. When they rose, one of them asked me if I never prayed. I answered that I prayed when I was alone. At night we slept in the

forest, and my companions made me a bed of leaves.

The next day we perceived, to the south-east, the mountains of Baden, whose summit seemed to touch the clouds; and the following day we suffered greatly from having to climb steep and slippery rocks. But how did my troubles vanish, when I saw before me the Gambia! It ran from north-east to south-west; its banks were high, but not steep; its waters were clear, and, as they rolled over the rocks, they produced a sound which resembled the murmuring of the ocean. The breadth of the river was considerable, but it was not more than knee-deep; the bottom was full of sharp stones. We were three hours in transporting our animals and baggage over, when, on the 27th of March, I again set my foot in Fouta Jallon. We immediately began to ascend high mountains of granite and ferruginous stone. From the top of these, the country, to a great extent, appeared one scene of desolation. On descending, the first spot inhabited by man was the village of Cacanyé, where we passed the night and the following day.

From Cacanyé, we travelled up a narrow defile, between two ranges of mountains, and saw some small villages on their summits. Rivulets of clear, cold water ran in the ravines between them. At noon we ascended a mountain, and passed through the village of Landiéné, where a crowd of people was assembled round a Mandingo musician. His instrument was a sort of violin, with strings of horse-hair, and its tones were as melodious as those of a flute. We wound round the mountains till we ascended to Niebel, an acclivity so rugged that I dismounted and led my horse. This village,

though so elevated, was surrounded by mountains still higher, and it was so poor that I could get no provisions.

The next morning my fellow-travellers dispersed different ways, and Ali, an Iman, and the Chief of Niebel, who had married a sister of the King of Foota Jallon, seemed disposed to detain me. I desired to proceed to Laby. He replied, "You are now in the territories of the King of Foota, and you cannot proceed without his permission and mine." The princess, his wife, came to visit me. She was dressed in a blue Guinea cloth, her hair was adorned with strings of amber, and she was chewing tobacco. She entered my hut with an imperious air, a sheep running by her side. She first gave this animal the water I had fetched myself, and the rice I had intended for my dinner; then demanded my pocket handkerchief and one of my blankets; and having received them, she said to Boukari, "In Foota Jallon, wives have the direction of affairs; husbands make peace or war by their advice. Tell your white man that I can send him to Teembo in safety." I presented the haughty princess with three pieces of coral, and she threw them on the ground with contempt, saying that she did not come to receive such trifles. I added three pieces of amber. "These are of little value," said she; "give me coral." Having given her two more pieces of coral, she said, "Give me this blanket." "But," said I, "I shall want it to cover me at night." "Then," rejoined the princess, "you will not go to Teembo." Alarmed at this threat, yet not choosing to part with my blanket, I gave it to Boukari, and presented his to the lady. She threw it at my

head with scorn, and said to Boukari, "I will return in the evening to know whether the white man has considered how to treat a person of my rank." The insolence of these African princesses to their husbands, has been several times remarked; but this was the first time I had seen it practised towards myself. At four o'clock, I was sent for by Ali, who said he knew that white men were very rich, and the first present he expected was thirty pieces of coral. I replied that, if I gave him thirty pieces I should have none left to purchase provisions, and I laid ten before him. He angrily demanded money, powder, and cloths. "Money and cloths I have none," answered I, "and powder I have very little." "Then give me twenty beads of amber, and ten beads of coral for myself, eleven beads of amber for the chief, and some glass beads for my attendants." Resistance to these demands would have been fruitless; I therefore produced the treasure required. The people, on seeing it, burst into loud shouts of laughter, and Ali said, "Now you may depart, and I will give you a guide." He asked, however, to see my cargo; but, on my enumerating the articles, he was satisfied, and said, "I will write your passport; you have nothing to fear." I was spared the promised visit from his princess, and thus saved my blanket.

I engaged an old Poola, named Booboo, who had been the conductor of our kafilah, to accompany me, and on the following day we directed our course towards the south. We passed the ruins of a fort, built with stone, which had been constructed by Pagan black men, as a defence against Muhamedan. Vain defence! for the con-

structors were all massacred. Towards noon we arrived at Langabana, a village of Serawoollics, who are principally employed in smelting iron. The house of the chief was large, and made of bamboos, which were painted within in black and yellow stripes. After a most painful march over the mountains, we reached Landomary, situated on the summit of a high mountain, with an ascent so steep that the path to it had been made in traverses.

The next day, we continued our progress to the south, incessantly climbing abrupt rocks, which seemed to rise higher, the farther we advanced. The day following, having halted at a village, situated on a mountain, and built entirely of bamboos, we descended into a large and well watered plain, and passed the night at Kota Tanga.

The next day we proceeded to the southward, on a path that had been formed by rains on the side of a rock; and, as we ascended, it became very difficult. My horse fell, and Booboo, who was leading him, fell with him: the trees which bordered the path, prevented their falling into the abyss below, but both received some injury. At two o'clock we reached the summit, which presented a most magnificent view. The chain of the Tanga mountains, which we had now ascended, forms, with other mountains, a barrier to Foota Jallon on the northward; as it cannot be passed without experienced guides. From this summit, we descended into a delightful valley, and then passed over mountains, intersected by streams of water, till we arrived at a village called Mali, where we remained the following day.

We passed the whole of the succeeding day in

climbing mountains, at the foot of which ran several fine springs that flowed into the Gambia : on the west was a chain of lofty mountains. We arrived at Foby, and were treated with great kindness by the schoolmaster of the place.

On the second day from Foby, we found the roads very troublesome ; the inhabitants of these mountains removing neither stones nor fallen trees that may obstruct the path. We forded the river Pora Coora, which joins the Gambia, and then crossed a mountain which was entirely bare. From this elevated spot, we discerned Bandéia, situated on the ascent of another mountain, but we did not reach it till the following day. At Bandéia, a great number of women came to visit me ; but, habituated to the notion of the inferiority of their sex, and perhaps of their colour also, they knelt down at the door, and remained there till I desired them to enter. One of them presented me with a dozen oranges, which I received with great satisfaction, as the earnest of my approach to a better country. Here I had a new guide ; named Ali, given me by the Chief of Bandéia.

Before we set out, the next morning, Ali demanded the promised recompence. I gave him three pieces of amber, and assured him that I would reward him to the extent of his wishes, if he behaved to my satisfaction ; and he, on his part, swore that he would conduct me according to my desire. I did not yet disclose my desire to visit the sources of the rivers, lest I should meet with some interruption from the jealousy of the natives.

As we were passing through a wood, Ali point-

ed out to me a tree called *bori*, from which a salt is extracted by boiling the leaves. On quitting the wood, we passed through some fields of rice, and arrived at the village of Songi, to which they belonged. We found only women in the village, the men being gone to Kacundy, on the Rio Nunez, with a cargo of slaves for sale.

We were now in Fouta Jallon, properly so called; the mountainous districts of Niebel or Niokola, and Bandéia, acknowledging the King of Fouta for their sovereign, but not being so immediately under his command. The inhabitants of the mountains are Pagans, whom the intolerant zeal of the followers of Muhamed has driven to take refuge there. They are Poolas and Jallonkas, and a mixed race proceeding from both; and, like other mixed races, they retain the bad qualities of their fathers and mothers. The King of Fouta keeps them in subjection, while, in their hearts, they curse him. The mountains of Niokolo and Bandéia present volcanic appearances; the mountain to the north of Bandéia is covered with ashes; and earthquakes are frequent and violent. These mountains must contain gold, for this metal is found in several rivers which proceed from them. The poverty of the inhabitants is commensurate with the sterility of their country.

The next day we entered a territory less mountainous and rocky, though high mountains were still on the west: the Rio Grande was in the same direction, and the town of Laby to the south-east. At two o'clock we came to Tooloo, a cheerful pleasant village, where every man inclosed his house and his field with a fence of the euphor-

bia, and the inclosures were separated from each other by a space which might be called a street. The houses were six feet high, regularly built, and had two opposite doors, to admit a current of air. The floors were of hardened clay, variegated with ornaments, according to the taste of the owner, and were kept nicely clean.

I now revealed to Ali my purpose of visiting the sources of the Gambia and the Rio Grande. "Ah!" exclaimed he, "the inhabitants will not suffer it! they believe that if white men explore their rivers, it is to take possession of their country." I gave him three pieces of amber and his terror vanished.

After our repast, we left Tooloo, and I dreaded every traveller we met, lest he should penetrate into my design, and prevent its execution. Ali led us to the west, and then, first looking round, to see whether we were observed, to the north-west. We slept at Rumda Tooloo; rumda signifying an establishment of all the slaves belonging to a particular village.

The next day, the 12th of April, we pursued a western course, along bye paths in the mountains called Badet; and when we arrived at the summit of one of the heights, we saw, below us, two thickets; one concealing from our view the sources of the Gambia, the other those of the Grande. The former of these rivers is called in the Foola language *Diman*; the latter *Comba*. Ali and I proceeded towards them as if we were hunting, while Boukari was sent to the neighbouring village, which is called the Sources. We rapidly descended the mountain, in a westerly direction, and entered a valley with small villages on the

right and left: the ground was covered with tall dry grass, and not a stone was to be seen. The two thickets which shaded the sources rose in the midst of this plain. With an emotion I cannot express, I approached that which covered the source of the Rio Grande; I penetrated into the wood, and I saw the river gushing from the earth, and running north-north-east. At first, its waters were turbid; but, at the distance of two or three hundred yards, they were clear enough to be drank. Ali informed me that in the rainy season, two ravines, which I saw, conducted two torrents to increase the stream. At some leagues from the fountain head, the Rio Grande takes a westerly direction.

Proceeding south-south-east, through the same meadow, Ali stamped on the earth, which resounded in an extraordinary manner. "Underneath," said he, "are the reservoirs of the two rivers, and this noise is occasioned by their being now empty."

After having walked about 1300 paces, we reached the wood which concealed the source of the Gambia; I forced my way through the thorny bushes, and obtained a view of it. This spring, like the other, was not now abundant. It issued from a kind of arch, in the middle of the wood, and at 600 paces beyond the wood, it was not more than three feet broad. The whole valley forms a kind of funnel; its only outlets being the two defiles by which the rivers run off. The hand of man has never raised an axe in the woods that overshadow the two springs. They are supposed to be inhabited by spirits, and had I been seen to enter them, my life had been the forfeit. Hap-

pily I was seen only by a few oxen that were grazing around.

A river three feet wide, abstractedly considered, is a thing of no moment; but when one has seen the same river six miles wide at its entrance into the ocean, and three miles wide to the distance of two hundred and forty miles above it, it is highly interesting to see the giant in his cradle. For this, I had performed a toilsome journey of 660 miles, and I found myself amply rewarded.

Fearful of creating suspicion, we rejoined Boukari, and marching to the south, we soon arrived at the banks of the Gambia, which were here adorned with trees of great beauty, and the adjoining fields were covered with crops of rice and tobacco. The windings of the river obliged us to cross it several times, and I remarked its progressive increase: at the spot where we last crossed it, it was twenty feet in width, and its current was scarcely perceptible. On quitting the river, we ascended mountains covered with odoriferous white flowers, and we passed the night in a hut upon one of them.

The next day, we halted at Cambaia. The streets were shaded by orange trees, and such plenty prevailed, that I purchased thirty pounds of rice, and thirty oranges, for a bead of amber. On leaving Cambaia, we travelled to the south-east, and we passed the night at a rumda, or village of slaves; in these, though the slaves labour for their masters, they are allowed to live under the superintendence of one of their own number. The next night we slept at Dongwa. The country, for the two last days journey, was well cultivated; slaves were digging, and sowing grain, and chil-

dren were collecting the dung of cattle for fuel, during the rainy season, when the inhabitants do not go abroad to cut wood.

Six miles beyond Dongwa, we passed through Sefoora, a large village with a mosque. The orange trees here were so laden with fruit that we could scarcely see the leaves; and, from this village to Teembo, the country was covered with orange, banana, and papaw trees. Foota Jallon is indebted for these fruits to the Portuguese. The same, an African tree which I saw here, produces an exquisite fruit, hanging in a bunch, like grapes. After having crossed the river Boié on the trunk of a tree, we entered the village of that name, where I was visited by the chief, accompanied by his three wives. The ladies, on seeing me, covered themselves with their veils; but the husband desired them to shew their faces, and to salute me. They brought me two dozen oranges, and made me an excellent bed of mats in one of the huts.

At sun-rise, on the 17th of April, leaving the village of Courbari, where we had lodged, I set out with the intrepid Ali to hunt, as it was said, but, in reality, it was to hunt the source of the Falemé. After having proceeded an hour to the north-north-west, we found it; but the water was now so low that, without the information of my guide, I could not have imagined it to be the source of such a river: it is called *Thené* by the Foolaahs, and is situated in a bason surrounded by mountains. In our return to Courbari, we crossed the Falemé on the trunk of a tree. The inhabitants, who saw me return without game, rallied me on my want of skill; but I, who knew I had been

more successful than they imagined, bore their jokes patiently.

The next day we crossed the Falemé at about three miles from its source; its bed was composed of sand and flints, and the stream was nearly eighty paces in width. After a wearisome march, we arrived at Niogo. The streets were close alleys; each house stood in a court inclosed with a fence of euphorbia, and the entrance to the court was through a tolerably large hut of a square form. The doors were as high as those in Europe, and some of them were ornamented with a kind of sculpture.

The next day we continued our march to the south, through a level country, in which the husbandman had only to commit the seed to the ground, to procure abundant crops; and the following day, the 20th of April, at the foot of a high mountain, we saw Teembo. We entered it by an avenue of bananas, and were lodged at the house of a weaver, a slave of the king's.

I had been twelve weeks on my journey within one day, and had travelled 863 miles: in Cayor 47, Jalofs 103, Fouta Toro 262, Bondou 141, Fouta Jallon 310.

CHAPTER X.

RETURN TO THE ISLAND OF ST. LOUIS.

I HAD been at Teembo before, and, as my reader may recollect, had been well received by the King of Foota Jallon; but I had now only three objects in view; to see, if possible, the source of the Niger, that of the Senegal, and to regain the coast by the nearest way; I therefore was not sorry to find that the king, together with my former friends, were absent on a warlike expedition. I remained at Teembo only two days; but in that time I added something to my knowledge of the people, and the nations that surround them.

The Foolahs, who came originally from the north of Africa, seized Jallon, and gave it the name of Foota: they intermarried with the Jallonkas, the people they had conquered. Bokari, a Jallonka chief was, at present, a very formidable enemy.

To the north-east of Foota are,

Dentilia, a country watered by the Falemé, and inhabited by Mandingoes, who are Pagans. Through this country I travelled on my return from Bambarra;

Jallon, Sangala, and Kooronia, mountainous countries, inhabited by Jallonkas.

To the east are,
Balial, eight days journey from Teembo, a flat country, inhabited by Jallonkas;

Kankan, fifteen days journey from Teembo, a

flat country, inhabited by Muhamedan Mandingoes. On the frontiers is the village of Boorré, which possesses more gold than Bondou and Bambouk, together. The inhabitants dig deep to find the gold, and make long subterranean galleries. A great number of Serawoollies are met within Kankan. The country is rich in its own productions, and also by trading with Sego and Timbuctoo, which derive their wealth from Kankan ;

Tangarari, ten days journey from Teembo, a flat country, inhabited by Pagan Foolahs.

To the south-east are,

Firia, ten days journey from Teembo, a mountainous country, inhabited by Jallonkas; in the woods which separate Firia from Foota is the source of the Caba; supposed to be the river of Sierra Leone ;

Soliman, ten days journey from Teembo, inhabited by Jallonkas ;

Kooranko, eight days journey from Teembo, a mountainous country, inhabited by Tomakas, and Koorankoes. The source of the De-alliba, or Niger, is in the woods which separate Soliman and Kooranko ; it is eleven days journey south-east of the source of the Senegal.

To the south is

Leeban, eight days journey from Teembo, a mountainous country, inhabited by the Leebankies. The king has a very narrow door in the fort which he occupies, with a large stone behind it ; and if any of his subjects touch the sides of the door-way, or tread upon the stone, they become his slaves. When a merchant visits the king, these slaves are given in exchange for his merchandise.

A month's journey to the east of Fouta-Jallon, lies Maniana ; its capital is Tokoro. The road lies through Kankan ; but the Foolahs rarely venture into Pagan countries, except for the purpose of making war, for their long hair betrays them ; and the Pagans have some reason to resent the religious zeal of the followers of Muhamed. The Foolahs trade chiefly with Kankan, Sego, and Timbuctoo. Kankan and Wasselon are believed to be the richest countries of the interior, in slaves and gold.

Teembo at this time contained only old men, children, and a few women ; it was said to contain, in time of peace, 9,000 inhabitants. It was also said to contain 1,000 horses ; I now saw only two, and those very poor ones. These people make elegant porringers of wood, and shining vases of black earth ; they are unrivalled in the making of bows, and expert in the use of them. A warrior shot fifty arrows, which he had in his quiver, and forty-seven of them hit the mark. Their arrows are poisoned.

A common marabut was regent of the kingdom. I presented him with my musket, and he entertained me handsomely ; sugar was served on a china saucer, rice rolls on a plate ; and a large mat of Leban, which might rival the most beautiful stuffs in the richness of the design, was spread for my bed. But what pleased me beyond all was, that I had leave to depart.

On the 23d of April we set out on our return, and, on the 25th, we reached the banks of the Senegal. The river was broad, though we were near its source ; we passed it on a ridge of rocks which crossed its bed. The obligation of keeping his

promise to conduct me to the source of the Senegal, so terrified Ali, that he could not eat, and he dreaded every moment the arrival of a messenger from Teembo, to apprehend us. His terror could not change my purpose, and on the 26th we set out.

We first proceeded north ; then, crossing a fertile plain watered by the Senegal, we forded the river, which was shallow. We next began to climb a mountain, and at some distance from the summit, Ali pointed out, on our left, a thicket of tufted trees, which concealed the sources. We went up the stream, and saw two basons, one above the other, from which the water gushed forth ; higher still was a third, which now was only humid, as well as the channel which led from it to the bason below ; but the natives consider the uppermost spring as the principal of the three sources. In the rainy season, two lakes, at equal distances above the upper source, supply it with water, by means of two deep channels.

The Senegal is the Black River of both Foola and Mandingoes : with the former it is *Ba Leo*, with the latter *Ba Fing* ; *Leo* signifying black in the Foola language, and *Fing* in the Manding ; *ba* is river in both. The Senegal runs at first from north to south ; it passes to the eastward at a little distance to the southward of Teembo, and afterwards takes a north-western direction.

I re-joined Ali, who kept watch ; we finished the ascent of the mountain ; and arrived at Pory Daka, where I was lodged in a blacksmith's shop.

On the second day, we passed the Falemé on a narrow ridge of rocks : the river was here very wide, and the water reached up to our waists. In

the evening we arrived at Rumda Paravi, where the inhabitants were so terrified at the ass, that we could not obtain a lodging. Two days after this my two guides, Boukari and Ali, quarreled, and Ali left me in consequence. This day we crossed the Gambia. Two days afterwards, on the 2d of May, we reached Bandéia, where I found that Ali had arrived before me, and had revealed my visits to the sources of the four rivers. I had hoped to have explored the fifth, the long sought for Niger; but here my hope vanished, for a tremendous clap of thunder announced the approach of the rains. We saw the storm in the east, advancing, and enveloping the mountains, and we had scarcely taken refuge in our hut, when the rain came down in torrents, accompanied by hail, and the ground was quickly inundated.

I had great difficulty in getting clear of Bandéia, and was obliged to present my horse to the chief. I thus parted, and most unwillingly, with one of the three faithful companions of my journey; Boukari and the ass remained. Ali was still disposed to serve me, but the poor young man was reduced to a state of despair by the perfidy of a woman he loved. She had got possession of all the amber he had gained in my service, and deserted him; and he passed whole days in the woods, without eating or drinking. For the promise of fifteen beads of amber, Saadoo, the brother of Ali, undertook to be my guide, and at length, to my extreme joy, I left Bandéia behind me.

From Bandéia, I pursued a western course, instead of the northern one by which I had first reached it, intending to make for the Portuguese

settlements on the Geba. In this part of Foota Jallon the villages are situated on the tops of the mountains, and the houses appear at a distance like so many bird's nests, on the rocks. Cambraia and Bentala, which are situated in a more level country, are two towns belonging to the Serawoollies, and are marts for European merchandise which these people purchase of the Portuguese, and exchange to the eastward for gold and slaves. The river of Bentala, which we forded, and which reached up to our chins, comes from the north, and discharges itself into the Comba, or Rio Grande; the Tomine, or Dunzo, which comes from the south, does the same; and after having received these two rivers, the Comba is known by the name of Kaboo.

On the tenth day of our journey from Bandéia, the heat overcame me, and I halted in a rice field, where a poor slave brought me his dinner, which consisted of boiled yams. Several rivers crossed our path, and in one of them we perceived an enormous alligator; we retired to let him pass. A storm overtook us on our way, and it was night when we arrived at a village of slaves, situated at the foot of the chain of mountains, which extends from south to north, as far as the Gambia, and divides Foota Jallon from the small territory of Tenda. The next day, we scaled the mountains, and, before sun-set, we reached Tambamasiri, the first village of Tenda.

The following day we descended into the plains, and in the evening arrived at the opposite frontier of this little territory, which forms the first terrace in descending from the elevated plain of Foota Jallon; to the countries watered by the Rio

Grande. Here Saadoo quitted me; having first engaged the chief of the village, where we had lodged, to provide me with two guides.

On the fourteenth day from Bandéia, we arrived at the banks of the Rio Grande, and crossed it in a canoe appointed to ferry travellers over. The river was very broad, and the ass was fastened to the canoe, and swam over. I paid only two strings of beads for my passage, being considered as the stranger of the King of Foota, whose authority extends hither; but some Serawoolli merchants, who followed me, were obliged to give, in addition to their glass beads, several pieces of European stuffs, and some powder and ball.

The next day we travelled to Disanne, a village suffering from famine. I went, the following morning, to Combade, to purchase provisions; but coral and amber were of no value to people who wanted food, and I was obliged to part with Boukari's hat for a little rice. His frock paid for our dinner, and for a guide to conduct us to Kabou. The men here were putting their last corn into the ground, and were to subsist upon roots till harvest.

Having left the mountainous country behind us, we traversed sandy plains. A chain of mountains appeared to the west; these afterwards run to the south, and join those of Foota Jallon. At the village of Kankoly the inhabitants were absent, being employed in their agricultural labours; we therefore proceeded to a Foola konda, or establishment of Pagan Foolahs. The abundance which reigns wherever the pastoral people reside made us forget the hunger we had lately endured.

The next day we crossed a rapid torrent, and

afterwards lost sight of the mountains. Our course was north-west; the surface of the ground was a perfect level. We halted at a Foola konda, in so rich a country that the maize attains its full growth in two months after it is sown. In the evening we entered Kada, a large Mandingo town, containing both Pagans and Muhamedans, who live apart from each other. Kada, from its wealth, and fertile soil, ranks among the first towns in this part of Africa. My host, who had several times been among Europeans, fearing the smoke of the fire in his hut might incommode me, made me a wax candle. We had been twenty-three days in travelling from Bandéia.

I remained two days at Kada, and the third, after crossing the Rio Grande in a canoe, we arrived at Pinsory, on its western bank. I was detained at Pinsory four days, being unable to procure a guide. At length I obtained permission of the chief to travel with two of his people who were going to Geba, and he charged them not to leave me. Few large rivers are met with in the country of Kabou, in which we were now travelling; but it was not easy to find the fords of such as we had to cross, from the waters overflowing their banks.

We pursued our journey through roads which the rains had rendered almost impassable, yet they were covered with slave traders and salt merchants: the latter had been purchasing salt at Geba, and were going to the east; the former were conducting slaves to the coast. These unfortunate people were, as usual, fastened together by the neck, and were driven forward with long sticks, like hogs to a market.

At Kausoraly the chief made me a bed of twisted reeds under his gallery. The Portuguese settlement of Geba was near this village, and I sent Boukari to the commandant to request some necessaries. My faithful guide returned the next morning with shouts of joy, loaded with Port wine, new bread, and sugar. Boukari had conceived an unbounded admiration for the Portuguese, though he thought their town no better than the towns of black men. The best thing he brought me was an invitation to repair to it.

On the 19th of July I entered Geba, having been eighty-seven days on my return; that is nine from Teembo to Bandéia, thirty-nine that I was detained at Bandéia, and thirty-nine from Bandéia to Geba. I computed the whole distance at 391 miles. A European with a long beard, clad like a negro, and mounted on an ass, was an unusual visitor at Geba; yet the commandant met me at his door, and conducted me into his house. The mansion seemed worthy of the guest. It was a large square dwelling, built with mud, and covered with thatch, and consisted only of the ground floor. The hall of audience was ill lighted, and around it were beds of straw, on which white men and black men, distinguished only by their colour, seated themselves indiscriminately. The ceremonial was not very troublesome; for each person sung, or ate, or slept, as he was inclined: this was the more remarkable, as every one was obliged to take off his hat in passing the governor's door.

After I had recounted the particulars of my journey to the commandant and the persons assembled, the former conducted me to a large hut

near his own, and his wife, who was a black woman, ordered an apartment to be prepared for me. Here, after five months of great privation, I found a good bed of bamboo leaves, white linen, a musquito curtain, bread and butter, tea and wine; in a word, all the conveniences common in Europe.

The country between the Rio Grande and Geba is called Kabou. It is level and fertile; the climate is hot, moist, and unhealthy. The towns are inhabited by Mandingoes, and theirs is the only language spoken. The Foolahs live in the Foola kondas, which consist of two rows of huts, forming a long, wide street. Both Mandingoes and Foolahs are pagans.

The Portuguese establishment of Geba is about 180 miles north-east of Bissao, the fortified settlement belonging to the same nation on the coast. At Geba there is no fort, and the soldiers are black men. I saw only three Europeans, and they were as pale as spectres. The whole number of persons amounts to 750; the mulattoes are called whites. Geba is bounded on the south by a marshy river, and on the east by mountains; the place is most unhealthy. Oranges, lemons, guavas, yams, cassada, and maize, are abundant; oxen, sheep, goats, hogs, and poultry, are common.

I remained four days at Geba, when I embarked on the river, and in four days more I arrived at Bissao. The banks are low and woody, and serve as a retreat for a number of hippopotami.

On landing at Bissao, my large Bambarra hat, and tattered negro garments, drew around me a crowd of black men, who laughed at my appearance: a Portuguese serjeant drew his sword, and restored order; he then desired me to follow him,

and he kept off the multitude that obstructed the way. When we arrived at the fort, the black sentinel said to me in Portuguese, "Comrade, take off your hat." I pulled it down farther, and went on. I was announced to the governor, who appeared in the midst of a numerous circle of officers; and he seated me by his side, while the water, which my clothes had imbibed by rain, dropped from them on the floor. Having asked my motives for travelling into the interior of Africa, and being satisfied with my answers, he ordered tea, and fresh bread and butter to be set before me: he then poured out the first cup for me, and left me to make my breakfast.

After I had done eating, an officer conducted me to a good stone house on the sea shore. I went to bed and slept soundly, but on awaking, I was told that I had lost another of my travelling companions; my ass, which had braved all the dangers and fatigue of the journey, had here perished in the sea. The governor of Bissao sent me a bundle of new clothes, and a tray with six dishes, for my dinner. In the morning I waited upon him, dressed in the clothes he had sent me; and, instead of being ordered by the sentinel to take off my hat, some of the officers seemed jealous of the favour shewn me by the governor.

From Bissao I again sailed to the Island of St. Louis, from whence I had set out on this expedition. Here I fully recompensed the important services rendered me by Boukari, and I obtained for him the grant of a piece of land on the island, on which he was to build himself a brick house.

CHAPTER XI.

THE SENEGAL, THE BORDERING ARABS,

THE ISLE OF ST. LOUIS, VOYAGE TO GALAM.

THERE is, perhaps, no river in the world that has so many circumvolutions as the Senegal, from the fall of Felow to the sea, as there are few that run through a country so level. From the mouth of the river to this cataract, which is the boundary of the French navigation, the distance, in a direct line, is only 480 miles; by the windings of the river it is nearly 840. The Senegal, rolling over lands which are in general light and sandy, and with little declination, is affected by the slightest local circumstances. Thus a clod of earth more tenacious than usual, or a forest more impervious, changes the course of its waters in such a manner, that they sometimes seem upon the point of returning to their sources; and vessels pursuing the same track appear to be sailing in a contrary direction. The Senegal continues its tortuous disposition to the last; for, instead of discharging itself, like other rivers, directly into the ocean, it flows a considerable way by its side, leaving a tongue of land between, about 200 yards broad, and finds itself an oblique passage. The bar is extremely dangerous, from the violence of the waves.

The French formerly endeavoured, during the time of the inundation, to penetrate from the Se-

negal to the Gambia by water ; but their bark was sometimes stranded on banks of earth, and sometimes stuck fast on stumps of trees ; the sailors perished with fatigue and hardships, or were thrown into fevers by the heat ; and the enterprize miscarried.

The Senegal, from its mouth to Galam, forms the boundary between the Negroes and the Arabs. The first Negro kingdom on its banks is called by a writer of the 17th century the kingdom of Senega, and its sovereign is indiscriminately styled the King of Senega, and the Great Brak. A writer of the 18th century calls the country Doual ; and, at this time, the Great Brak was become so small, that his servants did not scruple to take a glass of brandy from his hand, and drink half of it. What was of much more consequence to himself, he did not dare to seize his subjects, openly, and sell them. They were, however, sometimes sold ; and the women, particularly, were so handsome and intelligent, that they sold each for twenty or thirty pistoles more than the women of other countries.

The subjects of the Brak were Jalofs, and probably formed one of fourteen nations that were formerly under the dominion of the Great Boor. They subsisted chiefly by agriculture ; each man cultivating what quantity of land he chose ; the lazy being frequently in want, and the industrious selling grain to the French at St. Louis. Their manner of raising the crop was simple. A month before the rains, they set fire to the dry stubble, and at the commencement of the rains, the father of the family, with his wife and children, went into the field. The man led the way, and, with a kind of

pick-axe, made a hole in the ground ; the woman followed, and dropped in the grain ; the children came after, and, with their feet, covered it with earth ; and this process was repeated till the field were sown.

When the grain was ripening, another care devolved upon the women and children ; the produce of their labour being attacked by monkeys and innumerable flights of birds. To prevent, as much as possible, the depredations of these animals, stages were erected in the fields, at proper distances, and women and children were stationed on them. When a cloud of birds approached one of these, the people, set up a horrible cry, which drove them to a distance, where they encountered another cry, which sent them to a third, and they knew not where to eat in safety. But birds discovered, after some time, that cries did them no injury, and they learned to eat, as they passed from one stage to another.

A writer of the 19th century calls both the country and the sovereign Brak. It is probable that the one continues to be cultivated in the same manner, and the other has not increased in power or stature.

The succeeding negro kingdoms, as we advance up the Senegal, are Foota Toro, through which I travelled to the sources, and Kajaaga, from whence I crossed the river to Kasson.

On the northern side of the Senegal, beyond its fertile border, extends the Sahara, the vast domain of different tribes of Arabs. How they came there is not my business to enquire : it is sufficient for me to know that the Arabs are a roving people, and that a desert connects Arabia and Africa,

Three of the tribes annually bring gum, for sale, to the French on the Senegal; and, as I had not myself, an opportunity of witnessing this traffic, I shall give an account of it from a French writer*, who resided some time at St. Louis; only premising that I have discovered some mistakes in his former relations, with which I have not troubled my reader.

The three tribes are said to be those of Trarchaz, Braknaz, and Darmanko. The former is undoubtedly the Tarassa; the two latter I must take on the Frenchman's authority, because I have no other. He then proceeds to mention the situation of seven oases, which these tribes occupy in the desert in the rainy season, and concludes by saying that the Arabs (whom he calls Moors) are so mysterious with regard to their places of residence in the desert, that no certain information can be obtained. In the dry season they encamp nearer the Senegal.

About the beginning of December, according to my author, the three tribes quit their respective oases, and begin their march; leaving behind them only aged persons, some women and children, persons engaged in any indispensable occupation, and negro slaves. The king (I should rather say prince, or chief) and the rich men, ride on horses, others on oxen, and others go on foot. Some chosen camels, well caparisoned, bear the women belonging to the king and princes, in a kind of basket covered with an awning. A troop of Arabs, armed with muskets and hassagays, form the escort.

After a march of twelve or fifteen days, each

* Golberry.

tribe arrives at its respective forest of gum trees, and pitches its tents on the borders. Here I may remark upon the convenience of each tribe having oases producing sustenance for themselves and their cattle, and other oases, at easy distances, producing gum-trees. I may also observe that a multitude of gum trees grow in the country of the Jalofs, and that Arabs go there to purchase gum, and probably, in many instances, to gather it without purchase.

The harvest of the forests continues about six weeks. When the gum is collected, it is put into large sacks, made of the hides of oxen, and laid on the backs of oxen and camels; from four to five hundred pounds weight being a load for a camel, and about one hundred and fifty for an ox. The animals have a canopy, of the leafy branches of the gum-tree, placed over them, which shelters both them and the gum they carry from the heat of the sun. The Arabs then strike their tents and proceed towards the banks of the Senegal.

The tribe halts at about two day's journey from the market, while the chiefs and a few of the principal men, attended by secretaries, interpreters, and an armed guard, go on, to treat with the agents of the French merchants for the sale of their gum. My author adds, that there is no kind of trick which these people do not employ, no lies or imposture which they do not invent, to obtain a higher price, and a greater number of presents than were given them the preceding year. I think he afterwards mentions some deceit on the part of the French; but I cannot positively say whether it be in weight or measure, as I have not the book before me; nor can I determine the degree of

knavery which may be practised in regulating a price which one party may refuse to give, and the other to take. Other sins of the Arabs are their coolness, while the French are impatient, and their deferring the conclusion of the bargain, while the French are eager for its termination.

At length the matter is settled. So many pieces of Indian blue cotton, called Guinea blues, are to be given for each measure of gum, containing a certain weight ; and so many looking-glasses and brass basons are to be given as presents. The chiefs then return to their people, to announce the tidings, and all set out, to encamp on the banks of the river.

On the day of the fair, men and women, horses, camels, oxen and goats, are seen advancing, and the air resounds with the acclamations of the former ; the tents are pitched, and a cannon is fired as a signal to begin the traffic. The French, it is said, have now much to endure. Though their vessels are mostly of 100 tons burthen ; though they are defended by field pieces, and a part of the crew remains under arms ; the Arabs crowd the deck, jostle the French, use threatening looks, revolting gestures, outrageous expressions, perpetual importunities and persecutions, and, finally, raise poniards against them. And what is the conduct of the French ? They have changed characters with the cool Arabs, and are immoveable in the midst of these insults. It is said that on receiving payment for the gum, the Arabs apply their noses to the blue cottons. They would have no occasion for their noses in this traffic, if European cottons had not been imposed upon them for Indian.

The gum fair of the Tarassa, is a barren spot

called the Desert, where the Sahara comes down to the water's edge. This is about midway between St. Louis and the fort and village of Podhor; and nearly opposite the latter are the borders of Coq, and the Red Kennel, which are the markets of the other two tribes. The camps, which are annually established on the banks of the Senegal, are composed of the best men of the tribe to which they belong; none being so old as sixty, or so young as fourteen years of age.

The Arabs of the Desert who frequent the Senegal are brown, intermixed with red and black. They are of middle stature, their features are regular, and even handsome, and their hair, which reaches only to the middle of the neck, falls in natural curls. The complexion of the women is lighter, though still a little mixed with black; their hair is long, and plaited into tresses, which either hang down, or are fastened to the top of the head. The men have great agility, and are capable of enduring much fatigue; the women are well formed, and delicate; but they soon lose the attractions of youth.

The lower class of men wear the Sudan shirt, of blue cotton, which reaches half way down the thigh, and is open at the neck and breast; the sleeves are very wide, and open at the wrist. This is, in general, their only garment, but some wear over it occasionally, a burnoose, or coat of lamb-skins, well prepared, and neatly sewed together, with the hairy side outwards. The frocks of the chiefs are fastened round the waist with sashes of red or green, and over them are worn hayks of light fine woollen stuff, or white cotton, with broad stripes of blue or purple. These are fastened on

the right shoulder, leaving the arm at liberty, and have a noble appearance. To this dress are added a collar of gold beads intermixed with coral and amber, plates of gold hanging on the breast, rings of gold on the wrists and arms, and in the ears; from the latter are hung large gold drops.

The women ornament their hair with light rings of gold, silver, copper, or ivory, with feathers of various colours, or with pieces of coral; and they arrange these ornaments with taste. They wear rings of gold, and are dressed from the neck to the waist with bands of gold and coral, glass beads or cloves. A piece of cotton, either white, or dyed with different colours, descends from the waist to the heels, and a similar one, thrown over the shoulders, covers their finery, except when they choose to display it. Slippers are worn, of red or yellow Marocco leather.

The women belonging to the great men, are said to live principally upon dates, and to drink a luscious juice which is pressed from this fruit between two flat boards. After having observed this regimen for some months, they become excessively fat, which, in the opinion of an Arab, is the perfection of beauty. A favourite lady, who, some years ago, was the occasion of a war between two of the tribes, would in Europe have been considered a monster.

The Arabs are sober and temperate. Those who are rich in cattle, kill several of them in the course of the year, cut the flesh into strings, and after having dipped them in salt and water, hang them up to dry in the sun. When dry, the meat looks like ropes, and in this state it will keep more than a year. When it is used, it is reduced to powder,

and boiled in water. The rich sometimes kill a sheep or a lamb, and having taken off the skin and cleaned the inside, they sew it up in the skin, and bake it in a hole made in the ground. The poorer Arabs eat boiled millet with butter, or gum dissolved in milk. They are fond of dates; but these, in general, can only be procured by the wealthy. It is said that six ounces of gum will support a man twenty-four hours. The Arabs also make lozenges of gum and mutton gravy.

The Arabs who frequent the Senegal are said to have smiths who work in gold, silver, and iron, and manufacture the ornaments worn by the chiefs and the women. These are chiefly of fillagree, and are formed with very small grains of gold, which are arranged with much art. They are also said to make their poniards, the handles of which are ornamented and inlaid, and the scabbards are enriched with plates of gold. These manufactures of the Arabs are mentioned by the author whose exactitude I have sometimes had occasion to doubt. That the articles are worn by the Arabs is, I believe, unquestionable; and I see no reason to distrust this author in what he declares he saw; but he was disposed to make a fine book, and determined to make a complete book, and conjecture therefore often assumes the form of fact. The Sahara produces no gold that I ever heard of. Wrought, or unwrought, the gold must come from the negroes; and the Arabs receive it perhaps manufactured at Jinnie and other places, in exchange for salt and cattle.

The Arabs manufacture beautiful Marocco leather, of different colours, and the women card and spin the camel's hair, and weave it into tent

coverings, and buckets which water will not penetrate. The looms are of simple construction, and portable; and, whatever be the stuff woven, its breadth never exceeds ten inches and a half.

The Arabs frequently travel with herds of oxen, consisting of several hundreds, for sale; and with these they cross the Senegal, the Gambia, and all other rivers which lie in their way. I witnessed a passage of this kind across the Gambia, where the river was more than 7,000 yards in width, and it merits a particular description.

The herds were assembled on the shore, and allowed to rest, but not to eat; the conductors were about 120 in number, armed with muskets, hassagays, sabres, and poniards. When they were ready to begin the passage, the oxen were roused, and the men set up a prodigious howl. Forty oxen, undoubtedly such as were accustomed to swimming, were chosen from the rest, and ten of these were mounted by ten Arabs, who stood on their backs, and held each a cord that was fastened to the horns of the ox. Each man seemed careful in the choice of his ox, and probably there was a personal friendship between the parties. The arms and clothes of each man were tied in a bundle, and placed on his head.

The forty oxen were then led to the brink of the river; the ten men gave a unanimous howl, which was answered by the oxen of their own party, and repeated by the men and oxen of the main body; and the leader entered the water, and was followed by the rest of the detachment; the Arabs unceasingly animating and cheering their oxen. Nothing was seen above the water, but the heads of the oxen, and the heads and part of

the bodies of the men, who, pressing their feet against the hump of the animal, and leaning backwards, supported themselves by the cords. They were three hours on their passage; during which time, the main body of the cattle stood close to the river, and kept their eyes fixed on those which were going over.

When the advanced party had reached the opposite side of the river, the howl of the men, and the bellowing of the oxen were distinctly heard by those left behind, and were answered both by man and beast, the latter testifying great impatience to follow. Twenty Arabs then mounted on the same number of chosen oxen; and five of these entered the river; the remaining oxen followed, with the others. Many of the young men swam over, supporting themselves occasionally by the horns of the animals. This second passage lasted four hours.

The cattle of the Arabs are of two sorts; the first like ours, but smaller, more gentle, and more active: the other large and strong, with a large dewlap, and a mass of flesh between the shoulders, which rises nearly a foot; these are beasts of burden, and are used for the saddle; they are docile, and capable of attachment to those who habitually ride them.

The Arabs of the Sahara have a race of horses descended from those of Arabia, and they know their genealogy, and keep the breed entire. These are in great request among the negro kings. I have already mentioned that the Damel, to whom this sort of money costs nothing, gives fifteen slaves for each; but a governor of St. Louis saw a single horse, sold by an Arab chief to a negro

king, for a hundred slaves, a hundred oxen, and twenty camels. I have seen the Arab horses of a beautiful cream colour, of a shining slate colour with black tails, and of a perfect black.

These horses are mild and tractable. They suffer themselves to be mounted by children of six years old, and if the little rider happen to fall, they stop near it. They inhabit the same tent as their master and his family; the children creep under them, when they stand, and when they move, they are particularly careful not to hurt them. When ridden, they perform the most rapid evolutions with their heads turned towards their tails; and the Arab, while on full speed, which is equal to that of an English race-horse, will dart his hassagay behind him with unerring aim.

The governor of St. Louis, before mentioned, who was stationed there from the year 1740 to 1752, was proceeding up the Senegal in his boat, when an Arab chief, who had notice of his coming, appeared on the northern bank, with eleven of his friends, all on horseback. They drew up in a line, facing the river, and when the governor came near, the horses, without any apparent movement on the part of their riders, but, doubtless at the word of command, bowed their heads at the same moment. After having made three successive bows with the same precision, they put the right knee to the ground, then the left, then the two together, and then finished, as they had begun, with three salutes of the head. After this ceremony, the Arabs went on board the governor's vessel, and received some small customary presents.

I have seen an Arab boy, scarcely nine years of age, ride among a flock of sheep that were tended

by a body of shepherds, seize one of the animals, spring upon his horse, laying his prize across his saddle; then level his musket at the shepherds, and gallop off, without their daring to pursue him.

The dromedary of the Arabs can continue his journey for twenty hours, and resume it for four days; on occasions of extraordinary travelling, he is said to be fed with balls made of millet mixed with gum, and it is added that six of these, weighing together not more than two pounds, will support him during twenty-four hours. These animals are sometimes fed with milk, which is carried in leathern bags. The trot of the dromedary, is most unpleasant, its gallop is less painful to the rider, but more fatiguing to the animal. The Arabs affirm that when the dromedary has passed eight or ten days without drinking, he will discover water at the distance of more than a mile, and will move towards it at a quick pace, and in a direct line.

In ordinary travelling camels follow each other without ever deviating from the path, and regulate their pace according to the song of their conductor, who marches at their head. They slacken or increase their pace as he slackens or hastens his notes, and bear up against hunger, thirst, or fatigue, when encouraged by the voice of their master. It is remarkable that the domestic state of the camel may be traced to the earliest histories of mankind, and that he no where exists upon the face of the earth, but in the service of man.

The island of St. Louis, the metropolis of the French in Africa, is situated about eighteen miles within the bar of the Senegal, and nine above the mouth of the river. It is a bank of sand 2,400

yards long from north to south, and 200 broad from east to west, it affords no water for its inhabitants but what is brackish, and obtained by daily digging, and all their provisions are brought from the main land. The island contains the fort of St. Louis, and a city which stretches from it to the right and left. The streets are regular, the houses in general are thatched, but buildings of masonry, with flat roofs, are scattered among them. The island contained between five and six thousand inhabitants, six hundred of whom were white men, and consisted of the governor, military, naval and civil officers, soldiers, merchants, retired soldiers, and artizans; 2,400 were free native negroes and mulattoes; and at least an equal number were domestic or agricultural slaves.

The free and wealthy black and mulatto women call themselves Signioras; and such of them as are unmarried willingly contract marriages with Europeans for a limited time. They consider themselves as legitimate wives, and make their children adopt the names of their fathers. Many of these ladies have from thirty to forty slaves, whom they annually hire to the French, as sailors, in the voyage to Galam; and who bring back to their mistresses three or four ounces of gold in exchange for salt, which they are allowed to send in the vessel. Part of their gold they convert into rings and chains to ornament their persons, and with the rest they purchase elegant apparel, which they wear with great taste. Round the head is tied a white handkerchief, and a ribbon. They have a petticoat and corset of taffeta or muslin, and two ells of muslin thrown over the left shoulder. Thus equipped, they walk out,

followed by one or two of their women servants, who are equally well dressed, but rather more slightly. If they are met by a singing man, he walks before them, singing their praises in the most hyperbolical manner, and is amply paid for his adulation. These women are the richest inhabitants of the island, and own the principal houses. It is extraordinary that their European husbands do not find means to reduce their wealth.

The Arabs bring slaves for sale to the Island of St. Louis during the whole of the dry season. The Jalofs bring slaves also, for which they receive gold, amber, and coral. They will only sell their horses and cattle for silver, which they carry home and convert into trinkets; or for coral, or English copper coin; their cotton cloths are bartered for millet.

Whether dealing with Arabs or Negroes, it is necessary for the French merchant to have in his house a room called the palaver-room; that is an apartment in which there are neither goods nor furniture; for the palavers frequently last two hours, and, during that time the people who follow the principals are scrutinizing every corner with their eyes, to discover if it be possible to steal something. The bargain is never concluded at a first interview; the Africans being desirous of ascertaining whether the goods of other merchants be not of a better quality, or at a lower price. If they be Negroes, the French give them brandy, or aniseed-water till they lose their reason, and then they make the bargain; if Arabs, sugar and water is given them at discretion, and they will not refuse brandy, particularly the

princes: the reason of both Negroes and Arabs, therefore, is at the mercy of the French.

Cheating money is not unknown at St. Louis, though it is not established by custom. Some Arabs demanded of a French merchant seven pieces of Guinea blues for each slave they had to dispose of. The negro interpreter employed by the merchant told him that the price demanded was nine. The merchant was satisfied, and the cottons were delivered to the interpreter. In the evening, the Arabs sent another captive; the interpreter was absent; the merchant paid nine pieces of Guinea blues, and the Arabs returned two. The merchant then sent a little negro girl who spoke Arabic, and the fraud was discovered. The interpreter was publicly punished.

To assert that all negroes are honest would be to evince an undue partiality for the black part of mankind; but I believe that they are in general liars, cheats, and thieves, in proportion to their intercourse with European traders.

In the countries bordering on the Senegal, the rains fall in torrents during the months of July, August, September, and October; the river rises twenty feet above its ordinary level, and the low lands are covered with water. It is at this period only that the Senegal can be navigated to Galam, and the current is now so strong that each vessel is towed by fifteen negroes. The voyage to Galam is the harvest of the Senegal; but it is so fatal, that about one-third of the Europeans die in the passage; and others return in an emaciated state, which takes twelve months to wear away, during which time the slightest imprudence is

death. Even black men cannot support the air of the Senegal. From St. Louis to Galam is a voyage of from forty-eight to fifty-seven days. Banks of sand, and clusters of rocks, intersect the bed of the river; its waters detach, and carry with them, portions of earth and enormous trees; hurricanes and storms are succeeded by a dead and stagnant calm, with a burning atmosphere; and flowers exhale an odour which has been known to occasion death.

I was not insensible of the dangers of the voyage; yet I had seen the Senegal at its source; I had crossed it in Jallonka and between the rock of Felow and Galam, and I resolved to run all hazards in tracing it from the ocean to the latter place.

On the 16th of August I sailed from the Isle of St. Louis, in a French vessel of 70 tons burthen, carrying four officers, twenty-four sailors, who were also to tow, six women, who were to cook and wash, and twelve boys. Every person on board was black, except the captain and myself. We had scarcely quitted the island, when the whole crew, with mournful visages and tears in their eyes, looked back towards their home on the barren spot of sand, as if they had no hope of ever seeing it more. Had I been a regarder of omens, I might have considered this as a fatal one; but we had scarcely lost sight of the island, when the sailors began to sing, and I might have augured favourably of the voyage.

As we proceeded, we saw, on an extensive plain on our left, an Arab encampment, composed of from eighty to a hundred tents. On the 19th we passed the spot on the Arab coast called

the Desert; where the Sahara extends to the river, and the gum market of the Tarassa is held. On the 20th we arrived at Podhor, a village, with a fort constructed by the English, in the territory of the Foolah Poolas, which begins about two leagues below, and extends to that of Kajaaga, a space of 480 miles along the river. Podhor is considered, on account of the air, the most dangerous spot in this part of Africa; it is surrounded by swamps, which are scarcely ever dry, and wood, water, and the other necessities of life, can only be procured by sending for them at a distance up the country.

A boat had been wrecked here a few days before our arrival; and Achmet Moctar, King, as he was styled, of the Tarassa, claimed half the goods saved; such being he said, the will of God, who had suffered the vessel to be wrecked on his coast. The firmness of my captain, however, and the sight of his cannon, obliged this prince to give up his opinion; and, as he could not make restitution of the part which was already distributed among his followers, he, with great reluctance, entered into a written engagement to deduct the value from the duties to which he should be entitled. The captain and he parted friends; he made him a present of two oxen, ten sheep, and some ostrich's feathers, and invited us to visit him on our return from Galam. I believe the title of this prince to be Moctar, as I have not only met with Achmet Moctar, but with Leghiboli Moctar, and others.

The Islands of Morfil and Bilbos, which are, together, nearly a hundred miles in length, and nine in medium breadth, begin here; the fort of

Podhor, and the escale of Cok being at the western extremity of Morfil. These islands are under the dominions of the Foolah Poolas, who often interrupt the navigation of the French. On the 26th of August, the eleventh day of our voyage, we cleared the rock called the Devil's mouth, the first dangerous pass on the river. And well does it deserve its name, as we found on our return; for the inhabitants fire in front, and on both sides, upon the vessels that pass, at the moment that the crews are employed in surmounting the difficulties of the navigation. Nothing was seen now but thick forests, which cover the banks of the river. Never was the air refreshed by a cooling breeze; and the suffocating heat was rendered more intolerable by the deadly odour exhaling from the blossoms of certain trees; an odour at first agreeable, then producing violent head-achs, and affecting the nostrils through which it passes, if it do not occasion death.

On the 31st we arrived opposite the village of Saldee, which is situated three miles from the river. Here we were obliged to anchor, as Al Mami demands a duty for the privilege of trading, and going on shore, in his territories. We found here a vessel belonging to a Shereef, who was exempted from the tax, and the people contented themselves with his benediction. The French captain tried whether they would be satisfied with his, but they preferred his Guinea blues and musquets.

The waters of the Senegal are inhabited by crocodiles and hippopotami; the woods by elephants, lions, leopards, wild boars, wild asses, and apes. The black men are not afraid of the crocodile,

though it is sometimes fifteen feet in length : they attack it boldly, on land, and in the water, and eat it when they have killed and dressed it. The flesh of the crocodile is daily exposed to sale in the market of St. Louis, and purchased by the negroes : I had a piece dressed in the best manner by a French cook, and I found that no spices could soften its strong flavour, and no culinary process make it tender.

Several remarkable incidents have occurred in these forests ; four of which I shall relate. The elephants are frequently seen in troops of from fifteen to twenty, particularly in the morning and evening, when they come to drink at the river. They are not dangerous to persons passing on their way ; but a woman happening to go to an unfrequented spot on the banks of the river, for water, came suddenly upon a female elephant with her cub, and the animal grasped her in her trunk, and threw her up into the air. The governor of St. Louis saw the circumstance from his boat, without being able to afford any assistance to the victim.

A negro servant of the same governor, going on shore on the banks of the Senegal, naked, and unarmed, was attacked by a leopard. He had the courage to throw his arms round the neck of the animal, and endeavour to strangle him ; and though the flesh on his back was torn by the leopard's claws, he did not let go his hold. The men he had left in the boat, hearing his cries, came to his assistance ; and when they arrived, they found their companion covered with blood, and the leopard dead by his side. They carried him off, and dressed his wounds ; but it was more than a year

before his cure was completed. During this interval, his friends frequently amused him with dancing, and with songs, of which his gallant exploit was the subject. Five or six years after, the same man was attacked by a lion which he strangled in the same manner: he was again wounded, but recovered in a shorter time.

A French author saw, in the vicinity of Podhor, an enormous wild boar on the skirts of the forest, and the animal was, at the same time, perceived by a lion and lioness that were at some distance. The lioness ran swiftly towards the boar, sprang furiously at him, seized him by the throat, shook him with violence, and lashed his sides with her tail. During the combat, which lasted five minutes, the lion approached slowly, seated himself on his haunches, and remained a quiet spectator of the contest: when the boar was dead, and not till then, he, with great majesty, joined his consort, and divided with her the bloody repast. The French author praises the generosity of the lion; for my part, I praise his prudence, that suffered his consort to win the spoil, and directed him to share it.

The trees that shade the Senegal are the retreat of a multitude of apes, which perch on the extremities of the branches to survey vessels as they pass. A woman who was carrying milk and millet from a village to a vessel that was moored near it, was attacked by a troop of apes between three and four feet in height. They first threw stones at her; as she ran away they pursued her; and having caught her, they beat her with sticks, till she laid down her burden; they then seized it, and let her go. She returned to the village, and related her

adventure; and the principal inhabitants mounted their horses, and taking their dogs with them, repaired to the spot where it had happened. They fired at the apes, and killed ten; others were wounded, and brought to them by their dogs; but several of the men were severely injured, either by the bites of the apes, or the stones thrown by them: the females were particularly furious in revenging the death of their young. This singular battle is related on the authority of two respectable marabuts.

I confess that I have chosen this place for the exhibition of my collection of wild beasts, because here is an unavoidable chasm in my narrative. On the 2d of September I was attacked by fever, and rendered incapable of making farther observations, till my arrival at Galam, which took place on the 4th of October, after a voyage of forty-nine days.

I went on shore at the house of Sirman, King of Galam; for the French, who seem to be liberal in dispensing the regal title, have constituted a king of their own in Galam, which is a province of Ka-jaaga. The habitation of this petty representative of monarchy was built of clay, the roof, in some parts, terraced, in others, covered with thatch, but, upon the whole, comfortably constructed. Here I was treated with so much attention that I quickly began to recover my health. Two black men carried me out every day on the banks of the river, and when the heat became too troublesome, I was placed under a shed, which sheltered me from the rays of the sun.

Galam is one of the most fertile territories in Africa, rice, maize, tobacco, cotton, and indigo,

thrive there almost without culture ; and to these are added, for the sustenance of man, cattle, milk, and fish. The inhabitants are Serawoolliés, and are a laborious and intelligent people. Their turn for commercial affairs has already been mentioned. Their neighbours say, that a Serawoolli had rather bury an ass to transport his merchandise, than a wife to increase his expenses. They are, however, very hospitable. It is said, that when a European enters the house of a Serawoolli, the owner leaves it, saying, " White man, my house, my wife, my children, are yours." And this is not an empty compliment, for the stranger is master of all while he remains there. When a French vessel anchors before one of their villages, which are numerous on the Senegal, the whole crew is supplied with necessaries, without their being paid for.

The houses of the Serawoolliés in Galam are circular, and in general terraced. They are inclosed by mud walls a foot thick, and the villages are surrounded by walls of stone and earth, of twice that thickness, with several gates, which are guarded by night. The people are brave and defend themselves so well against their enemies, that it is very uncommon to meet with a Serawoolli slave.

Galam is a small village. The father of the present king was a Serawoolli, who having resided at St. Louis, and speaking good French, was placed here by the African Company in quality of a broker. The King of Kajaaga gave him the absolute property of the village of Galam, on condition of his receiving for him the customs due from European vessels. His son, the present king, was brought up at St. Louis, and spoke both French and English fluently. He had rendered

himself independent of his sovereign, had several villages subject to his authority, and received the duties for himself. The earth has a tolerable degree of stability ; the dominion of it is in perpetual motion ; and the tide of human affairs may one day bring Kajaaga under the rule of Galam.

The French have a fort, a factory, and warehouses, at Galam, and here the price of merchandise is settled with the king ; but the vessels proceed higher up the river to Tamboocanee, which is the principal mart for ivory and slaves.

Above Tamboocanee, and about forty-eight miles from Galam, is the rock Felow, which intersects the river in its full breadth, and occasions a fall, said to be eighty feet in height. In the dry season this rock is nearly dry ; but in the rainy season the waters rush over it with prodigious violence, and the roar of their fall is heard at a great distance. It is this accumulation of water which renders the Senegal navigable ; and it has sometimes been productive of singular occurrences, two of which I shall mention.

A French merchant, of the name of Duliron, had a small establishment by the side of the river, about eighteen or twenty miles above Galam ; and at one time the water came down upon him so suddenly, that he and his servants had only time to take refuge in a tree which grew near his dwelling ; carrying with them the most portable of his effects, and some provisions for their sustenance. Here they remained perched, during three days, when a vessel happened to pass, and a boat was sent, which took them up.

As this anecdote shews the rapidity of the mass of waters, when it has burst over the barrier of the

rock, the other shews its extent. The Governor of St. Louis often mentioned, in one of his voyages to Galam, found the inundation so great and deep, that his vessel lost the line of the river, and sailed into the woods. Here he remained thirty-six hours at anchor, not daring to move, lest his vessel should strike against the trees that were under the water.

From St. Louis to Galam is a journey which has been performed by land, by a French agent, with a negro guide. The Damel gave the Frenchman an officer who accompanied him to the Boor by Jalofo, and this sovereign provided him with another. The latter officer was furnished with an ivory wand, with a knob of ebony, which caused him to be respected throughout the whole of his journey.

CHAPTER XII.

BAMBOUK. RETURN TO ST. LOUIS. NEGROES.

THERE is a country to the south of Galam, and only thirty miles from the banks of the Senegal, which may be called the head quarters of gold : it is the country of Bambouk. On my way to the Niger, I left it to the south ; on my return from thence on the north ; and in this latter route I passed so near it, that I saw the pits, and witnessed the washing of gold, at Satadoo, one of its out-posts. No danger that offered a chance of escaping it would have deterred me from visiting

this country; but its inhabitants guard its golden fruit with as much vigilance as the dragons of the ancients did theirs; and having experienced the taste which Europeans have for it, they will not suffer one to enter their territory. Five Frenchmen have, at five different times, between the years 1714 and 1744, succeeded in penetrating into Bambouk; and from their observations the following account has been compiled:

The river Falemé, which joins the Senegal about twenty-four miles below Galam, forms the western boundary of Bambouk. The mountains of Tabaoora, which form a chain of more than a hundred miles in extent, occupy a considerable portion of the country; but they produce two principal rivers, and a number of smaller streams, which irrigate the low lands, and keep them in a constant state of luxurious vegetation. The large rivers are both called Colez; the eastern, which is Guyamon Colez, enters the Senegal at Bakaya-kooloo; the western, which is the Rio d'Oro of the Portuguese, joins the Falemé at the village of Nayemow.

Three remarkable events have occurred in the history of Bambouk. About the year 1100, a Manding warrior, animated by the love of glory, and zeal for the Muhamedan religion, quitted his country, with 10,000 fighting men, and a number of marabuts and young women. Instigated by the love of glory and religion, he ravaged all the countries in his way, and advanced to Bambouk, where he massacred a part of the inhabitants, compelled the other to acknowledge the true religion, which in Africa is always that of the strongest, and assumed the regal dignity. The name of this valiant

and conscientious champion of Muhamed was Abba Manko. He reigned thirty years, and, at his death, divided his dominions among his three sons; giving Konkadoo to one, Satadoo to another, and Bamboek to the third, with some authority over the other two. It is said that, though the posterity of Abba Manko have, for many ages, ceased to reign, this distribution of authority still exists.

The second remarkable occurrence is the invasion of the Portuguese. This the Bamboukahs place in the sixteenth century. They say that the Portuguese made themselves masters of all the countries of Bamboek, and massacred many of its chiefs and inhabitants; that they afterwards quarreled among themselves, and destroyed each other; that many of them perished with licentiousness and disease; and that being reduced to a very small number, the Bamboukahs conspired against them, and slew them all in one day.

These events are often related by the people of Bamboek; and every person who has visited them assures us that they entertain a great terror of white men in general, and an invincible hatred of the Portuguese. They know that this nation exists, and they dread its return to their country. There are yet to be seen in Bamboek the ruins of Portuguese forts and houses; and many words of that language are mingled with the language of Bamboek.

The third singular occurrence is the conspiracy of the marabuts. These priests of the Muhamadan law, who were very numerous in Bamboek, formed a design to murder the king and chiefs, and usurp the sovereign authority. Their plot was discovered; all the marabuts of Bamboek were

seized and put to death, in one night; and no marabut has since been suffered to enter the country. If by any means of deception a marabut gain admittance, he is put to death as soon as discovered. In this severity, the Bamboukahs are just, as far as regards themselves, and wise if they regard the conduct of these intruders in the neighbouring country of Foota Toro; where about the middle of the eighteenth century, the marabuts deposed the Siratick or sovereign, and established themselves, under the titles of Al Mami and his counsellors.

The government of Bambouk is remarkable. The Siratick, or king, is the chief magistrate, and his rank is hereditary, with the exclusion of infants. He receives a tribute from every village, which is appropriated to the support of his family and dignity, and he possesses lands, which are cultivated for himself. If he be wise and good, and particularly if he be old (for these people have an unbounded veneration for age), his village tributes are more considerable; if he be neither respected nor loved, they are abridged. The Siratick can neither exact any thing from his subjects, nor permit others to do so.

The second rank is that of the Farims, or chiefs of villages. This rank is also hereditary, with the same exception as in the case of the Siratick. The Farims cannot be deposed by the Siratick, they pretend that, united, they could depose him. Each Farim is the sole merchant of his village. The people place in his hands whatever they have for sale; he makes the bargains, and would lose his credit, if he traded at a lower rate than his neighbours. He pays his people the full price he re-

ceived for the articles intrusted to his care ; but he is entitled to receive presents from them.

Though the political state of this nation be a very limited power vested in the king and chiefs, and great liberty enjoyed by the people, the latter have a high respect for their governors when they behave with moderation.

If this account be correct, the political wisdom of black men seems to equal that of white. In its construction, the government of Bambouk is something like that of England ; in its administration it is something different.

In every village of Bambouk there is a public place of assemblage called the Bentaba, which is formed by stakes fifteen feet high, driven into the ground at ten or twelve feet distance from each other, and covered with a thatched roof. Here all public affairs are transacted ; the chief and the old men hear complaints and decide differences ; and here, from the rising to the setting of the sun, parties of men assemble to smoke, play, and, what is dearer to them than all the rest, to tell and to hear marvellous stories. When the sun is set they are joined by the women, who dance to their own vociferations and those of the men, the clapping of hands, and the clamour of drums and other instruments.

It is said, that when a man is desirous to marry, he first obtains the consent of the young woman of his choice, and then makes his present to her parents. When this has been accepted, the parents conduct the girl to the house of her husband, accompanied by a numerous retinue of women, dancers, musicians, and singers, who sing the

beauty and virtue of the lady, and the riches and generosity, strength and courage of the man. When they arrive at his house, the bride takes off her sandals, a small vessel, filled with water, is put into her hand, and she knocks at the door; it is opened; and she finds the bridegroom surrounded by the elders of his family. She approaches him, and, indicates her engagement to take upon herself that essential duty of a wife, submission, by pouring the water on his feet, and drying them with her garment. After this, she is conducted to a hut, prepared for her, within the inclosure of her husband.

A man may marry as many wives as he can support; but here, as in all the countries of Africa which I have visited, the first wife has a superiority over the others. She does not eat with her husband, but she takes care of his sandals when he is at home, and is consulted upon all occasions. The other wives endeavour to secure her friendship, and treat her with deference. The husband visits them all; but none, except the first wife can enter his house, unless they are called, and then they must leave their sandals at the door. They prepare his food, and cause it to be carried to him; or, if they be in favour with the principal wife, they may be permitted to carry it themselves.

No shame attaches to the breach of chastity in an unmarried woman. The adultery of a wife reflects some disgrace upon her husband. He makes his complaint at the Bentaba, before the chief and elders of his village, who condemn the seducer to pay him an ox, or a certain quantity of gold, and allow the injured husband to plunder

the spoiler during a month. The wife leaves her children with her husband, but takes with her her own property, and finds another.

It is said that the Bamboukahs are Muhamedans, but their conformity to this religion consists only in their stated prayers and ablutions; it certainly does not extend to the unlimited number of their wives.

Young persons of both sexes are circumcised at the age of twelve or fourteen. The operation is performed at the Bentaba, by the elders of the village; and for forty days afterwards, the young people rove about from the rising to the setting of the sun; going where their fancy leads them, and obtaining their food, which is brought them to the door, at any house they choose to ask it. An agent of the celebrated Mumbo Jumbo, however, with a frightful mask, his body rubbed with clay, and a garment of leaves or straw hanging from his waist, scours the country, with a whip of many cords, to preserve proper order and decorum. This period of independence is closed by a general feast, in which the whole village participates. The young people are then at liberty to marry.

The Bamboukahs are hospitable in an eminent degree; their promise is inviolable, and they never rob each other. They are said to be "ignorant, superstitious, indolent, and cowardly."

All black men are "ignorant," having never been taught; and those of Bambouk perhaps not more so than the rest: but if these are unlearned they are not unwise. They are judicious in their exclusion of Europeans from a country teeming with gold; they are prudent in the distribution of authority; they are liberal in giving women a choice

in the matrimonial contract; and they are politic in excluding a set of priests, who would have usurped the government, and who have actually done so in Fouta Toro, if not, as I suspect, in Bondou and Fouta Jallon also.

All black men are "superstitious:" ignorant people of every colour are superstitious; and I shall not say one word to defend those of Bam-bouk from the imputation.

All black men are "indolent," when their wants are supplied, for then the incentive to labour ceases. Europeans labour longer, because their wants are multiplied; but the English labourer throws down his spade the moment the clock has told his hours; and the artizan who could support his family, and procure for himself the desired quantity of beer, in five days, seldom began his week's labour till Tuesday morning. The cultivation of the earth, the mining, and manufactures, of the people of Bam-bouk, prove that they are not wholly inactive.

But the people of Bam-bouk are "cowardly." Scarcely a year passes that those of Kasson do not enter their country, burn their villages, and carry off their women, children, and cattle. It might have been imagined that the Bam-boukahs, who can bring 10,000 men into the field, would repel these injuries. No, such is their pusillanimity, such the enervating influence of gold, that they retreat to the mountains, with their families, and their most valuable effects, and leave the rest to the rapine of their enemies. That all this may have happened is but too probable; but that it should be of such frequent recurrence does not accord with the behaviour of the humane and gallant.

Sambo, who sent provisions and gun-powder to the allied Foolahs and Mandingoes, when they were besieging his capital. The enervating influence of gold, when employed to purchase luxuries, is obvious; but the Bamboukahs do not appear to enjoy more luxuries than the people who attack them; and, as to the metal itself possessing any such influence, I can only say I am not aware of it.

Honey, of the finest quality, abounds in Bambouk. Maize, two sorts of millet, potatoes, water-melons, and various leguminous plants, are also abundant. There is a species of bean, large and white, inclosed in a husk three or four feet long, and two inches and a half broad. I have eaten of these enormous beans; they are both excellent and wholesome. The Bamboukahs make a fermented liquor, of a very intoxicating quality, from millet and honey.

Herds of cattle are numerous. All that belong to the inhabitants of a village are kept in a general inclosure, and milked and attended with great care by their respective owners, who imagine that if one were neglected, the rest would droop and die. The people make excellent butter, which they churn before sun-rise, and use in the course of the day, in the preparation of their food, and the anointing of their persons. This latter custom, so general throughout the tropical countries of Africa, is a necessity imposed by the climate.

The Bamboukahs have smiths and curriers. With a small anvil, a large hammer and a small one, an earthen chaffing-dish and a pair of bellows, the smith makes nails, chains, pikes, hatchets, hasagays, knives, sabres, bridle-bits, and stirrups, of iron; and rings, ear-rings, bracelets, and fillagree

ornaments of gold. These workmen possess a degree of patience and skill which enables them to execute, with the same instruments, articles of iron of large dimensions, and articles of gold of the most elegant construction. The currier makes the skins as pliable as paper, colours them red, black, brown, or yellow, and polishes them in a perfect manner. They are afterwards made into sandals, boots, clasps, girdles, and ornamented cases for gree-grees.

The Bamboukahs are all potters. They fabricate very handsome jars, vases, and pipes, and as the argillaceous earth is greatly impregnated with gold, their manufactures in clay always glisten with spangles of this metal.

The women make mats, baskets, and several articles of clothing, with uncommon neatness. The mats are particularly curious. With a common large knife, a stalk of rice, eight or ten feet long, is divided into twelve slips. These are very fine and elastic; they are painted in different colours, so as to form patterns after the arabesque manner, and woven into mats, which are thirty feet long and eight broad, and very durable.

The Bamboukahs have no salt; but they purchase this indispensable article from the Arabs, in exchange for gold. Their cloths are purchased of the people of Bondou. Those worn by the women are white, with the extremities dyed yellow, red, or blue; they are composed of seven fillets, and are about two yards long and four feet broad, and extremely well manufactured. Those worn by the men are blue, and have only five fillets. For the first they pay one drachm, twelve grains of gold; for the second, half a drachm, fifteen grains. The gold of Bambouk is also given to the

merchants of Bondou for amber and wrought silver; and the provisions for glass, tobacco, cloves, silks, and brandy.

I come now to the distinguishing characteristic of Bambouk; its being the native country of gold. Who has not heard of the gold of Africa? who has not associated the idea of Africa with that of gold? yet how seldom have Europeans been able to trace it to the fountain head! It may exist from the Senegal to the Gulph of Guinea; but all we know with certainty of its grand repositories is centred in Bambouk, including Konkadoo and Satadoo. The climate which makes the human species black is that, and, I believe, that only, in Africa, which generates gold: the brown Hottentots and Caffers on one side, and the brown Arabs and Moors on the other, as far as I know, have it not. Vast quantities are continually issuing from its fountains, and conducted by its rivers, or drawn by labour, from the mines; and it has been a matter of curiosity to enquire why its visible quantity is not augmented. The unavoidable diminution by use is evident in the coins, and takes place in some degree under every form that gold can assume; but probably a great part returns to the bowels of the earth, from two opposite causes; the loss of it, and the great care taken to preserve it.

The gold mines of Bambouk are the national property, over which neither kings nor farims have any power, except that of protecting it. They are worked by the respective inhabitants for their own profit; and it appears that those villages near the mines have a right to send a greater number of workmen than those at a distance. On their return, the produce is placed in the hands of the farim, who divides it among the families,

and receives his share. As the more distant villages are situated on the banks of rivers and streams which carry with them large quantities of gold, the inhabitants amply indemnify themselves for their smaller portion of the mines by washing the sands and mud of these. The working of the mines is carried on during the eight months of dry weather; the washings from the rivers during the rains.

The four principal gold mines in Bambouk are those of Natakou, Semayla, Nambia, and Kom-baderie.

The mountain of Tabaoura is the highest in the country, and at its foot rises the Colez, or Rio d'Oro. On the bank of this is the village of Tabaoura; about nine miles lower down is the village of Natakou; and two miles and a quarter to the west of this, in a fertile triangular plain about twenty miles in length, stands a small insulated mountain, in which are the gold mines. This mountain is supposed to be 3,000 yards in circumference at the base, and its elevation not more than 300 feet; its summit is round, and its declivity very gentle. A small rivulet descends rapidly from the mountains to the west, waters three-fourths of the base of the gold mount, and enters the Colez at the village of Natakou. The soil of the mount is of a rich deep colour, and very fertile; it is intermingled with very small grains of iron ore, and little spangles of gold, with many pieces of emery impregnated with the same metal. The surface is covered with thick grass, trees, and bushes.

Pits are dug in this mount, very near each other, particularly towards the base: their ordinary depth is from thirty to forty feet, their dia-

meter not more than six. A number of men join in the excavation of a pit, and share the profits; but a new one cannot be made without the consent of the siratick, and the neighbouring farims.

The first six feet are dug without difficulty. As the workmen proceed lower, they place in the pit two ladders about five feet high, made of bamboo, one for descending, the other for ascending; and as the miners go down, other ladders, of the same dimensions and construction, are added. There are never more than two men at a time at the bottom of a pit, one of whom digs the earth, the other puts it in a basket, and they relieve each other by changing their occupations. There are never more than two women employed in a pit at one time, one of whom carries up the loaded basket, while the other descends with the empty one. Neither men nor women wear any clothing while they are employed in the mines; nor can they remain there longer than two or three hours at a time, when they are relieved by others.

The very first baskets of earth are intermixed with gold. At the depth of four feet, the miners meet with a fat argillaceous earth, mingled with small grains of iron ore, loadstone, and emery, all of which are covered with minute particles and spangles of gold. As they proceed in depth, they meet with a greater quantity of emery and gold, and they extract lumps of emery and splinters of lapis lazuli which are entirely covered with gold. At the depth of twenty feet the gold is found in round bits, and small lumps of various forms, weighing from two to ten grains; and the deeper they go, the more abundant it is.

When the baskets of earth arrive at the top of the mine, they are taken by women, who carry

them to the rivulet which waters the foot of the mount; the contents are divided into small portions, the earth is crumbled, and the pieces of iron, or emery, are broken with hammers, or pestles. The washing, which has already been described, then commences: the larger pieces of gold are taken out with the fingers; the rest undergo a number of washings, till nothing remains in the calabash but a very fine powder of emery, and fine particles of gold, which are afterwards separated by farther washings. The emery is probably the substance that was shewn to me at Sata-doo under the name of gold rust.

Pieces of gold have been found of the weight of fifteen grains; larger than these have frequently adhered to lumps of emery; and it is believed that others are found much larger still. Ten pounds of earth from the mount of Natakou, having gone through all its washings, produced a mass which glowed with splendor.

When it is considered that the whole plain of Natakou presents spangles of gold, and that all the rivulets which flow through it carry gold with their waters; it may be supposed that the surrounding mountains contain the real gold mine, of which the mount of Natakou is only an emanation.

About forty-three miles from the mine of Natakou, descending the Colez, or Rio d'Oro, and at the foot of the western branch of the mountains of Taboura, is the mine of Semayla. This is in a mount, like that of Natakou, but not, like that, wholly insulated, as the western part is joined to the mountain. The mount of Semayla is about 1,600 yards in circumference, and not more than 200 feet in height. It has its rivulet, which is

broad, shallow, never dry, and rolls its waters over a bed of red sand and clay, full of emery, impregnated with gold. This rivulet does not flow through a plain; but descends into a deep valley of red rocks, intermixed, it is said, with marble of the same colour.

Here the vegetation is not so luxuriant as in the plain of Natakön; and the rocky mountains, at the foot of which the mine is situated, reflect the rays of the sun so powerfully, that the heat is insupportable, and the miners and washers, during the months of May and June, are compelled to suspend their labour, from ten o'clock in the morning, till four in the afternoon.

The working of the mine of Semayla is much more laborious than that of Natakön, because the substances which contain the gold are harder. At Semayla, about two or three feet below the surface; the workmen find a reddish sand-stone, hard to cut, mixed with calculous emery and pieces of red marble; they therefore proceed slowly, and the substances they raise must be reduced to a state of pulverization before they can be washed. This is effected by means of large mortars and pestles, made of a kind of wood which grows in the vicinity; and though this wood is nearly as hard as iron, the pestles and mortars do not long resist the solidity of the marble.

At the depth of thirty or forty feet, the miners of Semayla meet with a solid stratum of red marble, which terminates their labours. It may, however, be presumed that it is here the real mine commences, as this marble, which is of a very lively red, is strongly impregnated with golden ore. From an experiment made by a Frenchman, it has been

ascertained, that ten pounds of the red marble, from the pits of Semayla, yielded as much gold as forty pounds of rough earth, from the pits of Natakou; that is, seventy-two grains: one pound of rough earth from the rivulet of Semayla yielded nearly twenty-eight grains: it may therefore be supposed that the mine of Semayla is richer than that of Natakou.

The third mine is that of Nambia, which is situated at the back of the western chain of the mountains of Tabaoura. This is also in a mount, and has its rivulet of golden sands. The gold of Nambia is paler, but more malleable than that of Natakou or Semayla, and is preferred to both by the Negroes and the Arabs.

The mine of Kombady is situated in a valley formed by the eastern branch of the mountains of Tabaoura, and, like the others, it has its mount, and its stream with golden ore. Its constituent parts are, like those of Natakou, iron, loadstone, and emery; and all these, but particularly the emery, are covered, or mixed, with gold.

There are other gold mines, which are less known, and there are mines which contain iron of a very ductile quality. It is sonorous like silver, and probably contains some portion of this metal.

The Bamboukahs believe that the devil is the fabricator of the gold, and that his laboratories are immense caverns in the bowels of the earth; therefore, when the earth falls down (and they take no care to sustain it), and overwhelms their miners, they use no means to extricate them; believing that this infernal alchymist has need of workmen, and that he would be offended if they deprived him of the services of their companions,

and be induced to carry his workshop to some other country. When one of these accidents happens, the family of the deceased offers a black cow to this great manufacturer of gold, that he may place their relative in a good situation in one of his subterranean departments.

Such is the account given by the Frenchman* above alluded to of the gold mines of Bambouk, and I see no reason to question its truth. He is so dazzled with the "glowing splendor" of the produce of the mines, that he counsels his countrymen to appropriate them to themselves; by fair means, if that be practicable; if not, by open violence; and he calculates the number of French soldiers that would be necessary to slaughter the natives. But it did not enter into the calculation of this just and humane projector, that the natives have a powerful auxiliary in their climate, and that this might probably conquer the French before the French had finished the conquest of the Bamboukahs.

The rainy season being over, and the river falling fast, we were under the necessity of quitting Galam, which we did on the 25th of October, after having remained there three weeks. The king had given up his own apartment to me, with a good bed; and I presented him with a pistol, a sabre, and some other articles. To his favourite wife, who alone had borne him sons, and to whose care I was principally indebted for my recovery, I gave some necklaces of glass beads, and some scarlet wool.

Sirman, King of Galam, was very fond of wine, and I regaled him, moderately, with this liquor every evening during my stay at his house. At

* Golberry.

parting, he attended me on board the vessel; to prove how much he respected me, he drank immoderately, and I repented I had ever indulged a taste so pernicious.

On the 2d of November, having passed the village of Bakel, in the kingdom of Kajaaga, we entered the channel of the island of that name, when, our boatswain being unable to stem the current, the vessel foundered upon the rocks. The bank of the river was instantly covered with black men, who plundered whatever was put on shore. The captain transported the rest of his effects to the island, which they could not reach without swimming; but the chief of Bakel coming and tendering him his house, and a good warehouse to stow his merchandise, he was prevailed upon to accompany him to his village. Here I was accommodated with a kind of tent, which admitted the air, while it sheltered me from the rays of the sun.

The King of Kajaaga, being informed of our misfortune, came to share the plunder with his vassals, pretending that, according to the custom of the Arabs, every thing was become his property. His claim was enforced very successfully; but, as he had the kindness to leave us the disposal of our own persons, we embarked on board a vessel which had come from St. Louis with salt, and was carrying back slaves.

If any other circumstance than shipwreck had conducted me to Bakel, I should have been gratified by the sight of the place. The streets are wide and straight; the huts are of earth, almost all have terraced roofs, and all are erected in large courts. The gardens are beautiful, and afford a most pleasing prospect on the side of the river.

Bakel contains about 3,000 inhabitants, and is the best fortified village on the Senegal.

One of the sailors having found means to recover our boat at Bakel, overtook us, and informed his captain that a king's ship was in the river, at no great distance below ; and as we were wretchedly accommodated on board a vessel where 107 unfortunate captives were in irons ; the captain and I, with only three sailors, entered the boat, and endeavoured to reach her. We were well armed, and our swivels were mounted on the gunwale. On the 14th of November, after a sail of thirty-seven hours, we got on board the king's ship, which being fitted out for receiving the duties, was well armed and commodious. I had been again harassed by fever ; but being no longer exposed to the heat of the sun, and the dews of night, it visibly abated, and in eight days it left me entirely.

The vessel drew nine feet water, and the river was lowering every day. The captain took incessant pains to hasten the voyage, but at one time a sand bank impeded us ; at another we were retarded by trunks of trees, which had been swept into the river ; and at length we received intelligence that the Foolah Poolas intended to wait for us at the Devil's mouth. There, indeed, we found them : but the captain put the cargo and baggage on a rock which rises in the middle of the river, and they could not reach it. We then exerted all our strength, and having disengaged ourselves from the channel, we again took our cargo and baggage on board.

On the 24th of December we arrived at St. Louis, after an absence of four months and eight days.

A few more particulars respecting the negroes and their country, and I quit for ever this race of men so remarkable for their colour and their fate: their colour, which white men have imagined proclaimed them inferior to themselves, and their fate in becoming the universal labourers of distant countries, because their fortitude and endurance of fatigue were greater than those of the inhabitants.

In the west of Africa the sun rises of a fiery red colour, and his disk appears much larger than in Europe. His rays fill the atmosphere with a kind of vivid clearness; his splendor is not abated during the day; and at night he sinks into the ocean with indescribable grandeur. The European at first contemplates and admires; but he soon is sensible only of the heat which oppresses him; and he sees with pleasure the first clouds that obscure the sun, though he knows they are the forerunners of storms, diseases, and death.

From the vicinity of the equinoctial line to the 20th degree of north latitude, the months of July, August, September, and October, constitute the rainy season; the other eight months are dry. On the approach of the rains, the negroes keep as much as possible within their huts, where they sit by a fire. They are extremely cautious to avoid being wet; and if, by chance, a storm penetrate through their clothing, they plunge into the water, wash themselves, and then dry themselves before the fire. These are lessons by which I conceive a European might profit. The first rains moisten and corrupt every thing they touch, in forty-eight hours. Woollen cloths are covered with spots, which soon breed worms; raw hides experience

the same effect ; and the strongest leather is soon injured. In the dry season the earth is covered with an impervious crust ; and when the rains first penetrate this, imprisoned vapours arise, which emit a foetid odour, and occasion diseases and death.

The ground cultivated by the negroes of these countries is abandoned, when it will no longer bear abundant crops, and it is soon covered with new woods. When the inhabitants of a village perceive, by the decrease of their harvests, that it is necessary to clear another spot of land, the chief and the principal men examine the woods around, and select a piece of ground proportioned to the number of inhabitants. They strip off the bark, small branches of trees, and brush-wood, of the circumference, and lay them in heaps at the confines ; so that fire may communicate throughout the whole circle ; and in January, when the drying east wind prevails, they set fire to it, and the whole of the interior is consumed, except the trunks of some large trees, which are suffered to remain. All the male inhabitants of the village, above fourteen years of age, unite to spread the ashes over the ground, dig it slightly, and sow it with millet, maize, or rice.

The rice is ripe in two months after it has been sown ; when the women, who have hoed it repeatedly during its growth, cut it with knives, bind it in sheaves, and carry it home in baskets. They spread it on the lower branches of trees, where it remains till a fortnight after the rains are over, by which time it is perfectly dry ; the grains are then picked off by the women, and deposited in granaries, and the stalks are reserved for mats, and various other purposes.

When a negro courier is told that he is going to be sent on a journey in the desert, he will eat six or eight pounds of solid food, and drink a proportionable quantity of wine. He takes with him a little parched millet, a pound of gum, and some ounces of hard jelly formed of three parts of mutton juice, and one of gum. His daily sustenance does not exceed four ounces; and with this he will travel ten or twelve hours a day, for five or six days together. When he returns, he is diminished in bulk, but he is gay and active, and does not appear to have suffered from hunger or fatigue. When these people are compelled to submit to a spare diet, they tie a broad bandage round the stomach, which they contract as it becomes too wide; and they assert that after some days of good living, they can, by this means, sustain three days of total abstinence without the least injury.

All the negroes who inhabit the shores of the Atlantic ocean, or the banks of large rivers, are excellent swimmers. Men, women, and children, sport in the water, and seem as much at home there as the fishes. When the sea is very rough, the waves break on the bar of the Senegal, and throw up a white spray more than thirty feet high; the contention between the breakers and the waves, occupies a space of more than a quarter of a mile in breadth, and no boat can approach the shore. At such times it may be desirable for the governor of St. Louis to send orders to, or ask intelligence from, a ship; and the negroes undertake a service which none but they would, or could, perform. The letters are inclosed in a bottle, which is well corked, and hung from the neck of the messenger, and he springs from the shore into the waves. For

a quarter of an hour he is not seen; but when the anxious spectator has given him up for lost, he appears at the distance of nearly a mile from the shore. He afterwards reaches the vessel, executes his commission, and returns in safety. Ten shillings will tempt one of these intrepid men thus to hazard his life.

The perilous undertaking of procuring palm wine devolves upon the negroes, who mount the straight trunk of a tree, perhaps a hundred feet high, by means of a hoop of elastic twigs, which goes round their own body and that of the tree; and which they fix in the notches left by the leaves that have fallen off during its growth. They make an incision beneath the leaves, into which they introduce a funnel that conducts the liquor into a gourd bottle, placed under to receive it. They then descend as they mounted; but their task is not ended, for the bottle, which contains about three quarts, is filled in twenty-four hours, when they take up an empty one, and bring down the full.

But it is not surprising that the men who are capable of these exertions should be inactive when they are not goaded by necessity, or stimulated by advantage; that they should assemble under a large tree, or in their village hall, and converse from morning till night. Nor is it to be wondered at that their conversation should be trifling; as their ideas must necessarily be confined to the objects around them. Night, which puts an end to this sedentary amusement, introduces dancing, and in this exercise the women join. The negroes are so fond of dancing that it has been said, a little hyperbolically, that all Africa is dancing at a

night; the strictly Muhamedan part of Africa, must, at least be excepted.

When the sun or moon is eclipsed, the negroes believe that the luminary is attacked by a dragon; and believing also that the monster has ears, they take a very judicious method to drive him away. The women shriek, the men yell; some blow horns, others beat drums, or copper basons; making, all together, a concert that no dragon in the universe could withstand; accordingly, they never fail to deliver the sun or moon in due time, from its antagonist.

In youth, the lively red blood may be distinguished through the black complexion of a negro, and the blush which overspreads the cheek of a modest young female is immediately perceptible. The negroes in general, attain the age of sixty-five, or seventy years, in a state of uninterrupted health, and when death approaches, they meet it with perfect resignation.

I believe it is now universally known that theameleon does not live upon air; for, to ascertain this, naturalists have famished it to death. I hope it will not be thought necessary to repeat the experiment. What gave rise to the idea of this extraordinary diet is, that the air inhaled by theameleon insinuates itself into every part of its body, even to the extremities of its feet and tail, and gives it the appearance of natural plumpness. This state it seems to retain at its pleasure, and then suddenly becomes skin and bone; the spine of its back is pointed, and the flesh of its sides seems united. The change of colour is still less miraculous. The natural colour of theameleon is a bright green; under imprisonment and starvation

the green faded ; it first became of a yellow tinge, then brown, then grey, then black ; when death put an end to the experiment, and the sufferings of the wretched animal. The cameleon, at liberty, sits motionless among leaves of his own colour, and puts out his tongue, which is glutinous, till it be covered with insects ; when he draws it in with great rapidity, and swallows his prey. The eye of the cameleon not only projects farther from the head than that of any other animal, but it is of a conical form. He possesses the faculty of moving his eyes in every direction, totally independent of each other.

The author of whom I have ventured to say that I believe what he asserts he has seen, asserts that he has seen a green peroquet with a black head, a species common in the environs of the Gambia and the Senegal, which repeated dialogues, consisting of more than twenty questions and answers ; which whistled, and sung three couplets of a drinking song ; and which concluded this exhibition of its vocal powers with immoderate bursts of laughter. Whether any part of its performance depended on the imagination of its hearers, I will not take upon me to determine.

I now quitted the Senegal, and at passing over the bar, I had a proof of the attachment of the negroes. They came to conduct me, and stood naked on the deck, ready to plunge into the sea, in case of an accident. I wished to reward their zeal, but could not prevail upon them to accept any thing.

CHAPTER XIII.

THE SAHARA, OR GREAT DESERT.

IT was not my intention to visit the Sahara ; that vast expanse of sand and stone, on which no human being could exist but an Arab, and no beast but a camel, for the horses of the Arabs must perish, without the milk which their camels afford; but fogs and currents have obliged many Europeans to visit the Sahara without their intending to do so, and I was of the number; the vessel in which I sailed being wrecked on its shore.

We were driven on shore a little to the northward of Cape Blanco; and myself, and eleven other persons, travelled to the southward along the beach, under high cliffs and impending rocks, during two days; happy, if we could find, at night, a spot of sand above high water mark, for our bed. On the third day, we came to a valley formed by a high cliff on the south, and hills of sand, which shut it out from the sea, on the north. Here we found a party of Arabs, watering their camels at a well. Though we knew that plunder and slavery awaited us; in our situation it was a happiness to meet with men, and we approached these in an attitude of submission.

One of the Arabs ran towards me, with his drawn scymitar in his hand, as if he would have

cut me to the ground; but it appeared that his design was upon my clothes, of which he stripped me. Thirty or forty other Arabs were now arriving, some running, and others riding upon swift camels; and six or eight of these were disputing for the possession of my person, and pulling me different ways at once. They cut at each other over my head, and on every side of me, till their heads, arms, and sides, were streaming with blood; while I expected to be cut to pieces before it could be decided to whom I belonged. The contest lasted nearly an hour; but, happily for the disputants, their wounds were of less consequence than I imagined; for, after the dried blood had been rubbed from them with sand, no attention whatever was paid to them. The point being settled, I was delivered into the hands of two old women, who drove me forward with sticks. When we drew near the well, they gave me a bowl of water, I begged for food, but these people had none for themselves.

There were, assembled at the well, about a hundred persons, men, women and children, and from four to five hundred camels, large and small. The men were drawing water for the camels, which drank an incredible quantity. A considerable number of goat-skins were then filled with water, and slung on each side of the camels; and paniers, for the women and children to ride in, were slung on each side afterwards. The paniers were made of the skin of the camel, stretched out at the top with a wooden rim, and each was capable of containing three or four women and children. The men rode on small saddles placed before the hump of the animal.

My place was behind the hump, on the bare back, whose bone was as sharp as the edge of an oar's blade, and as steep as the roof of a house; the sides of the animal were distended with water. This seat would not have been enviable if it had been stationary; but, when put in motion, the violent trot of the camel rendered it intolerable; and, after some time, I slipped down, and chose to walk on my bare feet.

My master, who was a tall old man, nearly as black as a negro, and two young men, his sons, were on foot as well as myself. I walked my best, but this was not well enough to satisfy the Arab, who, on the fourth day of our march, came behind me, and gave me repeated blows with a stout stick. One of his sons then gave me his double-barrelled gun and accoutrements to carry. This added to my fatigue, but I found it was done to serve me; for, after this, my master urged me no more, but left me to follow at my leisure. The face of the Desert resembled that of a calm, unruffled ocean, and camels could be seen in any direction, as they came above the horizon.

We passed the night in a valley, where, for the first time, I was permitted to lie down in the shade of the tent; but the women spit at me, and drove me away. In mitigation of their unkindness it must be owned that my appearance was not less repulsive than their manners; my feet were bleeding, my face and body were scorched by the sun, and my person was reduced to skin and bone by hunger, thirst, and fatigue. At night I begged to be allowed to go under a corner of the tent, and my master pointed out the place where I might lie; but the women would not consent. At mid-

night, however, the hour of milking the camels, they brought me a quart of milk, and when they were asleep, the young man whose musket I had carried made me creep under the tent, where I had a bed of soft sand. When the women awoke, they would have driven me, but the old Arab ordered them to let me remain, and, after this, I was an established lodger under the tent.

We had now travelled seven days and a half, to the south-east, on a solid desert, with sharp stones bedded in it; water we carried with us, and our sustenance had been the milk of our camels; our resting places had been hollows, which afforded a few thorny bushes for their support. But, as we proceeded, these hollows became less frequent, and more shallow, and the thorny bushes more scanty and parched, and, as these failed, the milk failed also. In some places, we found a small bitter plant, and in others, a root, about the size of a small walnut, which was distinguished by a single blade of grass three inches high. When these could be found, they were eagerly devoured, both by the Arabs and myself.

The next day, four mares that were of the party, and were fed with camel's milk, and had water given them every two days, drank the last of the water; and the rain, which was now expected, not coming, a council was held, at which it was determined to return to the well near the sea, at which I had first met with the Arabs. In the eight days and a half we had travelled, exclusive of one day that we had rested, I calculated the space passed over to be about two hundred miles.

Our course in returning was first north-east, and afterwards north-west. We entered a small valley

with a few bushes, on which I had the good fortune to find a handful of living snails, the only living creatures I had met with, which I roasted and ate. The next day afforded me another handful of snails, and my beverage was the urine of the camels, which I caught in my hands as it fell. My allowance of milk was half a pint in the twenty-four hours.

My master was the chief of his company, and the owner of from sixty to seventy camels. The riches of the Arabs of the Sahara consists of their camels. In enquiring after a man's wealth it is not said, "How much gold has he?" or, "how much land does he possess?" but "how many camels does he own?" In an evening, my master was joined in his devotions by all the elderly men, and the greater number of the young. Having performed their ablutions with sand, as is allowed in the Desert by their law, they turned towards Mecca, and my master stepped before them, and bowed twice, repeating each time, "Allah û Kabeer." God is great. He then prostrated himself twice, and each time said "La Allah ila Allah Shed wa Muhamed Rassule Allah." There is no God but God, and bear witness that Muhamed is the Prophet of God. The Allah û Kabeer was then three times repeated. In all these words and motions the whole assembly followed my master, and when they were ended, he prayed. After this, all joined in repeating a chapter of the Koran, and the service concluded with singing, or chaunting.

On the second day of our return we halted, and two strangers arrived, riding on camels loaded with goods. There were in the valley six tents besides

that of my master ; but the strangers alighted before his, as belonging to the chief. The men were out, hunting, and, as I believed, hunting for plunder. The wife and daughters of my master went to the strangers ; they should have carried water, but water they had none : they carried, however, a tent cloth, and a large skin, with which, and the aid of two sticks, they soon erected a dwelling, placed the baggage of the travellers within it, and hung up two skins filled with water, which they had brought with them.

While this was performing, the strangers remained seated on the ground, with each a double-barrelled musket, as bright as possible, lying by him : when it was finished, the ladies seated themselves near, and asked a number of questions. Having satisfied their curiosity, they came to me, for, by this time, they had learned to endure me, and the elder one told me that Seedy (Master) Hamed was come with hayks and blue cloth to sell ; that he came from Maroksh ; and that he could buy me if he chose, and take me where I might find my friends, and kiss my wife and children.

I was not tardy in accosting the merchant of Marocco, who immediately presented me with a bowl of water. After some conversation, he agreed to purchase me of the Arab chief, on my engaging to pay him a stipulated sum on our arrival at Swerah, which he said was a walled town and a port.

During the two following days we continued to travel to the north-west, with Seedy Hamed and his brother in our company ; and on the last of these I had the happiness of seeing the elder of these merchants pay to the Arab chief two coarse

hayks, one blue cotton frock, and a bundle of ostrich feathers, as the price of my person.

The next day my new master was to slaughter a camel he had purchased; and I, whose daily sustenance had been a handful of snails and half a pint of milk, looked forward to this event with great impatience. After the animal had been secured by ropes, Seedy Hamed cut open a vein in its neck, and as the blood streamed out, it was received into a large kettle. I had assisted in gathering dry sticks during the day, and the blood was placed over a fire made with these, and stirred till it became thick: it was then presented to me, and I ate voraciously of what, in better times, my stomach would have loathed. Man is the creature of circumstances; and the unfledged traveler, well provided with dry meat and bread, elated with the idea of crossing a desert, and giving to poor pilgrims the pieces of camel's flesh which had been the reward of his exertions, was now the hungry slave that greedily swallowed its blood.

The camel was killed after midnight, and in a small ravine, where we hoped it would have escaped observation; but numbers of people discovered it, and came to assist in the dressing and eating it. Though the owners were as hungry as the assistants, they could not, without difficulty, get a mouthful of the intestines, which had been boiled in some of the water taken from the stomach of the camel. Before morning one half of the animal had been stolen. When day appeared, I was employed in cutting off the flesh that remained, and spreading it out to dry, and in boiling the bones for my masters, who cracked them, and sucked the marrow and juices. In the course

of the day, men, women, and children, flocked around us, and, between begging and stealing, our stock of meat was, before night, reduced to a very small quantity.

The day was passed in farther preparations for our departure. My masters made me a pair of sandals of the skin of the camel, and, as a mark of their confidence, they gave me a small knife, which I fastened to a thong round my neck. They gave me notice that they should proceed towards Swerah on the following morning.

At sun-rise the next day we loaded our camels, and parted from the inhabitants of the Desert. Their camels had been eighteen days without water, and still afforded sustenance for their owners: they had now two days to travel before they reached the well where I found them. At parting, the Arab chief stole one of the pieces of meat which hung from the camel I had under my care.

Our kafilah consisted of Seedy Hamed, and Seid his brother, the two large camels they had brought with them, myself, and a young camel they had purchased, and Abdallah, a young man who had joined us, with his camel, and a couple of goat-skins. These last were empty, as were those of my masters, except a small quantity of water that had been extracted from the stomach of the slaughtered camel. We mounted, and set off on a full and long striding trot, being now to ride for our lives. Having continued this pace for about three hours, we stopped a few minutes in a small valley, to adjust our saddles; when Seedy Hamed took a checked shirt from one of his bags, and gave it to me. My back had not known the comfort of a covering since I was stripped by the Arabs, and I

invoked the blessing of the Almighty on my master.

We mounted again, and proceeded in the direction of east-south-east, till night, when we halted in a small valley, in which were some thorny bushes. Here we had each a few mouthfuls of the camel's flesh, which we roasted, and the small residue of the foul water was divided with the strictest impartiality. I judged the pace we had travelled to be full seven miles an hour, and the distance to be not less than sixty-three miles.

On the second day we proceeded in the same direction, stopping only at noon, for the Arabs to perform their devotions, and I rated the day's journey at a hundred and five miles. Whether pain added to the calculation, I know not; for my legs were unsupported by stirrups, my bones seemed as if thrown out of their sockets, and skin and flesh gave way before the motion of the camel. The Arabs, who were accustomed to this mode of travelling, were neither fatigued nor injured. The Desert exhibited the same smooth hard surface as before, with here and there the naked head of a rock rising above it. The beverage of the whole party was the urine of the camels, which the merchants said was good for the stomach.

On the third day, after travelling three hours, we saw before us a high bank, and when we approached it, we found it to be the farther side of a chasm four or five hundred feet in depth. We dismounted, and descended on the side nearest to us, which was very steep, and in many places perpendicular. When we had passed the most difficult part, Seedy Hamed and I walking together, he asked me if I had been at Swerah, and if I

had told him the truth in saying I had a friend there who would redeem me. He desired me to be candid with him, for he was my friend, and he added, "God will deal with you as you deal with me." I was equally ignorant of Swerah and every person in it; I had ever a detestation of lying; and I believe, though liberty and life were at stake, I could not have told a solemn and deliberate falsehood: but Swerah was a walled town, a port, and in Marocco; my imagination had peopled it with men of property, merchants, and consuls, and I had never doubted for a moment, that when my connexions were known, my ransom would be instantly paid: I therefore answered, without hesitation, that I had not been at Swerah, but that I had a friend there who would advance any sum I might require. "What is the name of your friend?" demanded Seedy Hamed. With a promptitude that nothing but my certainty of procuring my ransom could have inspired, I answered, "Consul." "Now," said Seedy Hamed, "if you will agree before God the Most High to pay the sum specified, and to give me a double-barrelled gun, I will take you to Swerah; if not, I will carry you off that way" (pointing to the south-east) "and sell you for what I can get, rather than take you across this long desert, where we must every day risk our lives for your sake; and if, when we come to Swerah, you cannot fulfil your engagement, the only alternative is, that I shall cut your throat." I readily and solemnly agreed to these conditions, while Seedy Hamed looked at me, as if he would have pierced the inmost recesses of my heart. Then, taking my hand, he said, "you shall go to Swerah if God please."

Seedy Hamed now pointed to a fissure in the rock, and bade me look down ; I did so, and saw a spring of clear water. Men and animals drank the delicious beverage with eagerness ; I had here an opportunity of observing the quantity of water a camel could drink at one time. Fifteen times we filled a goat-skin that contained at least four gallons ; and every drop, that is sixty gallons, was swallowed by our largest camel. This was a very large one, about nine feet high, and stout in proportion, and had not, as Seedy Hamed said, tasted water during twenty days.

Having filled our goats-skins, we descended to the bottom of the chasm, and rode along it to the eastward ; the high banks being from six to ten miles distant from each other, and the level bottom encrusted with salt. We came at length to a spot on the northern bank where it was just possible to scramble up, and for the camels, by coaxing, singing, driving, and assisting them to follow. On reaching the summit, we found the desert had the same dreary, solitary, and smooth appearance as before. When we had advanced about eight miles from the chasm, in a north-east direction, we halted for the night, without a bush to feed the camels, and with only a morsel of meat, the last we had, for ourselves. I judged by the north star, that we were in the latitude of about 20° north, and I calculated our day's journey at about fifty miles.

On the fourth day our camels were allowed to walk, and we travelled fourteen hours, at the rate of about three miles an hour, making our day's journey at least forty miles. About two o'clock, Seedy Hamed said, " I see a camel." I looked

and saw no such thing. At length I discovered a speck in the horizon. The camel belonged to a party of Arabs, who had many others with them, but we did not reach them till sun-set, when we received an invitation to accompany them to their tents, which were four in number. Here we fared sumptuously on boiled meat, and bowls of milk and water.

The next day, about four o'clock in the afternoon, we fell in with a party of Arabs, who had been to the northward for water, and were now conducting a drove of camels, loaded with skins, filled with this necessary of life. We were invited to take up our lodging with these Arabs, and having travelled with them to the southward, two hours, we came to an extensive valley, in which were fifty tents. Having a soft spot of sand for my bed, and, at midnight, a good draught of camel's milk, I considered that I had been tolerably well lodged and fed in the desert. I computed this day's journey at forty miles.

The next day we set out in company with the whole division of the friendly Arabs, and after proceeding about fifteen miles, they halted for the purpose of feasting us. My share of the feast was as much water as I could drink, at noon, and as much milk at midnight; and none of the Arabs fared better, except that the water was mixed with sour milk. They had a flock of miserably poor sheep, which fed upon the short brown moss of the valleys. Seedy Hamed purchased one of these.

The following day we quitted the Arabs, and, at noon we came to a low valley, in which were some bushes, and a well of tolerably good water.

Here we watered our camels, filled our goat-skins, and then pursued our journey. Having travelled thirty-five miles, we halted for the night, and I supped on the broiled entrails of the lean sheep, and slept without any shelter.

- The next day, which was the eighth of my travelling in the Sahara with the merchants, the desert began to assume a new aspect. Sand, of a scorching heat, lay in small loose heaps, through which we found it very difficult to pass, and we saw before us, stretching as far as the eye could reach, from north to south, immense hills of sand. We soon arrived among them, and were struck with horror at the sight. Piles of drifted sand towered two hundred feet above our heads on every side, and seemed to threaten us with destruction. The wind, that had deposited them where they stood, now assailed us; the loose sand flew before its blast, and frequently hid us from each other. We were obliged to dismount. Seedy Hamed and his brother led the way, looking for a practicable route, and Abdallah and I followed, driving the camels before us. It was night when we came to a level space, with a few shrubs. Here, having lighted a fire, we supped on our mutton, and slept comfortably on the sand. I estimated this day's journey at thirty-five miles.

The following day we continued labouring among mountains of sand, which rose so near each other that great care was necessary to extricate ourselves from this dreadful labyrinth, and the sand was still so heated that it scorched our legs and feet. We toiled along till nine o'clock at night, when we halted among high and dreary sand hills, without a shrub for our camels, and with only water

for ourselves. We had travelled, by my reckoning, thirty-two miles, and, overpowered by fatigue, I soon slept on the sand; but, awaking in the night, I heard a heavy roaring to the northward, and listening attentively, I was assured that it was the noise of the sea. This proved to me, what I before had no reason to doubt, that the Arab merchants were really taking me to Marocco.

The next day we continued to travel among hills of sand till noon, when we left them behind us, and mounted our camels. These sands rested on the hard flat surface of the desert, and in many places this surface appeared between the drifts.

The merchants now discovered two camels, and advanced towards them as fast as possible. On coming near we found they were loaded with large sacks, but not a human being appeared. Seid and Abdallah drove the camels forward with outs, while Seedy Hamed, with his double-barrelled gun, cocked and primed, went cautiously in search of the owner. He found him without arms and asleep, and he took from him a small bag which lay near his head. When Seedy Hamed rejoined us, the camels were made to lie down behind some hillocks of sand; the mouth of one of the sacks was untied; and, behold! the contents were barley. The merchants emptied about fifty pounds of this into a bag of their own, and then proceeded to examine the small bag that was taken up near the Arab's head. This was found to contain barley meal, some of which we mixed with water; and, having made a hasty and delicious

repast, we abandoned the rest of our prize, and pursued our journey on a long trot.

We had not travelled more than half an hour, when we saw the owner of the camels running swiftly in chase of us. Seedy Hamed said to me, "That fellow is a poor devil; he has not even a musket; and he let me take this bag while he was asleep." My masters kept their guns in their hands, ready to fire, and made signs for the man to go back; but he continuing to advance, they halted. The stranger then, bowing himself down, declared that he had lost a part of his property, and he knew they must have taken it; that he was their brother, and he would rather die than commit a bad action, or suffer others to do it with impunity; that the God of justice would protect the innocent, and he did not fear those who had injured him. Seedy Hamed then bade him approach. "Is it peace?" demanded the stranger. "It is peace," replied Seedy Hamed. They then saluted each other with, "Peace be to you," and "To you peace; peace be to your house, peace be to all your friends, &c;" and, shaking each other cordially by the hand, they seated themselves in a circle to discuss the affair.

After a long debate, in which Seedy Hamed justified the theft, because I, their slave, was in a state of starvation, a fact which was apparent in my countenance, he added, "You would not have refused him a morsel, if you had been awake." The restitution of the barley, the remainder of the bag of meal, and a very small bag which I imagined contained opium, was, however, finally agreed upon; the Arabs prayed together; we re-

sumed our journey, and I was left to starvation as before.

Famished as I was, I did not approve of the morality of my master. Want of vigilance in the owner of the grain was mentioned to me as a plea in favour of the theft; but necessity, not the right of robbing an unarmed and sleeping man, was the argument used to the owner. I expected that my master would have retained the property under the title which is said to be nine points even of our law, that of possession. I computed this day's journey at fifty-six miles.

In the night we heard the voices of men, and in the morning we saw camels browsing on the bushes in the valley in which we had halted. An old woman made her appearance, and, finding we wanted food, she dispatched a boy for the remains of a goat; my share was the entrails and the bones, which I gnawed and swallowed. The good woman then gave to each of us half a pint of water coloured with sour milk.

We pursued our journey on the level desert, our view on every side bounded only by the horizon, except on the left, where rose a chain of lofty sand-hills. Near these, we discovered a man, mounted on a camel, advancing swiftly towards us. My masters stopped, and having buried something in the sand, awaited his approach. We recognised in the traveller the man who had been plundered the preceding day, and he now told my conductors that they had not only robbed, but deceived him, not having restored the whole of his property. They denied the charge, shewed that they had nothing about them of the kind he described, and bade him search the lading of their

camels. They called God to witness that they had nothing of his in their possession. This was true ; but it bordered so nearly upon a lie that I could not acquit them of falsehood : the man, however, seemed satisfied, and rode off. When he was gone, they dug up the treasure, which Seedy Hamed shewed me, saying, " That fellow wanted his bags, but he has not yet got them." One of these bags contained some opium, and several hollow sticks, about the thickness of a man's finger, and six or eight inches long, filled with gold dust : the other contained tobacco, and the roots of a plant, which, as it rendered a man invulnerable to the powers of witchcraft, was more valuable than the gold.

This part of the robbery was more aggravated in its circumstances, and more atrocious in its kind, than the other, of which famine might afford some palliation. When I found myself dependent upon thieves, I might have distrusted their intentions respecting myself, had not those thieves been Arabs ; but with the traveller, Seedy Hamed had made no engagement, he was therefore, as he believed, at liberty to plunder him ; I had his word for my safety, which an Arab considers as inviolable.

After travelling about thirty-five miles in the direction of east-north-east, we passed the night on the hard surface of the desert.

CHAPTER XIV.

THE SAHARA. SUSE. ARRIVAL AT MOGADOR.

I HAD now been travelling eleven days with the merchants. On the twelfth we rode rapidly till the afternoon, when we discovered the tracks of some camels. We followed them till we reached a large number of these animals, that were feeding on scattered bushes in a small valley, while a few sheep and goats were nibbling the short brown moss. After due salutations, which were very tedious, with the owners of the flocks, my masters were invited to pass the night at their encampment, which we reached in half an hour. Here we found about twenty tents pitched in a valley, near a small thicket of what might be called thorny trees, the first I had seen in the desert above the stature of a bush; the merchants here bought and killed a kid, and our hosts gave each of us a draught of water. At midnight, their usual hour of taking refreshment, I was presented with a bowl of hot hasty pudding, with sauce of sweet milk, which was to me the most delicious food I ever tasted. We had travelled this day about forty-five miles.

The next day, having rode ten hours in a northeasterly direction, we came to a deep well of brackish water, situated in the centre of a clump of tall bushes. Men were here busied in watering their camels; they saluted us in a friendly

manner ; and, having watered ours, we proceeded to the eastward, and, in about an hour, we found two more wells, the water of which was very salt. Here was a great number of camels, probably a hundred, and I was obliged to assist in drawing water for them. For this I had the privilege of lodging near a tent, but I had no food given me whatever. I estimated our day's journey at forty-five miles.

As soon as day-light appeared we set off, and kept steadily on our way till after it was dark, when we took up our lodging on the hard ground. We must have travelled thirteen hours this day over the dreary desert, and I believed the distance could not have been less than fifty-two miles.

I calculated our next day's journey at seventy miles, having ridden fourteen hours at the rate, as I supposed, of five miles an hour. We passed a herd of camels, but saw not a human being. We reached a large cluster of bushes, which had appeared like an island in a lake, while day remained for us to distinguish it in the distant horizon ; but I believe it was ten o'clock at night before we arrived at the spot. We were here sheltered from the wind, though without any thing to satisfy our hunger.

We had passed the night in perfect silence, and had not kindled a fire, lest the place should already have been occupied by some more powerful party ; but, in the morning, neither enemy nor friend appeared ; and, having watered our camels, at a well of brackish water that was among the bushes, we continued our journey. About nine o'clock, Seedy Hamed told me that we should soon have some meat, for there were goats not far distant. He

went in search of them, and soon returned, with an Arab and his wife, who were driving a flock of goats. My masters considering possession as a good preliminary, seized four of them first, and paid for them afterwards; but this mode of bargain and sale did not satisfy the woman, who scolded violently, and did not cease, till her husband, presenting his musket to her breast, threatened to blow her to pieces, if she spoke another word. We had for some time discerned the sea at a great distance before us, and on our left; and we now descended towards the shore, through a steep rent, or chasm, to a sloping space of sand and stones, which must once have been the sea beach: but cliffs, and another beach, had long since appeared between it and the sea. It was now nearly dark, and we found three or four Arab families in the place, sitting under an awning of skins, extended upon poles. Our camels were turned loose to browse; I was sent to collect brushwood, to make a fire and a shelter for the night; one of our goats was killed, and my hunger and thirst were appeased. I believe we had travelled about thirty miles.

The next day we travelled along the original beach, which was from three to eight miles in width, while the original cliffs on our right rose perpendicularly to the height of nearly 300 feet. A little to our left, the shelving plain on which we rode broke off abruptly, and the ocean appeared. The cliff that now guarded it, on the top of which we were travelling, sunk down from 150 to 200 feet below us; it was mostly perpendicular, and the heavy surges dashed against it with great fury. In the evening, after having proceeded about

twenty miles, we met with five families, who were pitching their tents near the shore.

The Arab families were going our way, and we travelled together. Towards evening we came to a very deep ravine, which we could only pass by descending to the sea beach, where we found a path-way under the rocks; but we were obliged to wade through the salt water, which nearly reached our hips, and extended about a hundred yards, before we ascended to the top of the cliff, where we encamped for the night. Here we procured a quantity of dried muscles, and killed the remaining goats; and, as our new friends were hungry, as well as ourselves, there was nothing left of two of them for the morrow. I computed our day's journey at twenty-five miles.

The next day we travelled near the shore, and at sun-set had advanced only fifteen miles; but we continued our journey throughout the night, and made it fifty.

The ensuing day we proceeded near the shore, and the high banks on our right began to be overtopped by distant hills. In the evening, having shaped our course to the south-east, we came to a *stream* of water, with high grass and bushes growing on its margin. On the opposite bank was a company of men, watering, not only camels, but about twenty fine horses. Having advanced into the country for the purpose of fording this river, we returned towards the sea; the tents of our companions were pitched upon its ancient strand; and our last goat was divided among the party. I had now been travelling twenty days under the conduct of Seedy Hamed, and I estimated the distance, from the commencement of our

journey, at 829 miles. If my readers think that I have, upon the whole, over-rated the distance, I will candidly confess that I am of the same opinion; but let them, if they please, perform the same journey, under the same circumstances, and they will probably not be inclined to reduce the length of the way.

The next day, about noon, we came to the foot of the mountains we had seen the day before, and turned to the south-east, between two of them, leaving the sea entirely. About sun-set we came to the first spot of cultivated ground I had seen since my shipwreck, and near it lay a heap of barley straw. This straw was now my bed; and, to me, who had slept on the hard surface of the desert, or, at best, on a heap of sand, no bed of down was ever so luxurious.

The next day we travelled on foot, winding through narrow valleys, which exhibited traces of the plough, till about two o'clock, when a few huts, built with rough stones, opened upon our view. A moment after, I beheld a clear stream, the banks covered with bushes and shrubs in full blossom; and, on the farther side, cattle, sheep, and asses, were feeding on green grass. My feelings are inexpressible, and my gratitude to the Giver of all good things was unbounded. The river was that of Wedinoon. After procuring refreshment at one of the houses in the town of the same name, we slept under the wall of an inclosure, which had a small, square, stone building, the tomb of a saint, in the centre.

We passed the following day at Wedinoon. The place appeared to be a great thoroughfare; large droves of camels, laden with barley, salt, iron, and

various kinds of merchandise, were going in, or arriving from, different directions; and parties of men, mounted on handsome horses of the Arabian breed, and armed with muskets, curiously wrought and inlaid, were passing us. These Arabs, though unquestionably of the same race as those of the desert, had improved with the improvement of the country. They were, in general, from five feet eight, to five feet ten inches in height, and their complexion was a light olive. Some wore a woollen hayk; others the burnoose, a cloak with short sleeves and a hood, and sewed together part of the way in front, so that it is put over the head. The head was covered either with a fold of the hayk, the hood of the burnoose, or a turban. The saddles were very high before and behind; the stirrups were each a broad sheet of iron, which covered almost the whole of the foot, and many of them were plated with silver.

A ship laden with fine articles of clothing had lately been wrecked near Cape Noon, and silk stockings were now selling at Wedinooon at a dollar the dozen pair, and some of the Arabs had twisted most beautiful lace into bridles for their horses.

At Wedinooon I was asked, by a respectable looking old man, the name of my friend at Swe-rah. He added that he knew all the consuls there, and he named them. I fixed upon the English Consul as my friend, not doubting that he would prove such.

At Wedinooon our company divided; two of the Arab families taking the great road which led to the eastward, and the other three proceeding with us, in a north-east direction, over the mountains.

We came at length to a level spot, on which we found twelve tents, placed in a semicircle. The merchants seated themselves on the ground, with their backs to the principal tent, and a woman soon brought out a bowl of water and some dates. Here we passed the night.

The next day we made towards the sea, and regained the sloping plain, between its former and present boundary. Here we discovered an encampment of about twenty families; and after a good supper of hasty pudding, I rested my weary limbs under the same tent with my masters.

On the following day we crossed deep hollows, which ran up from the sea, till we came to one of these by which it was possible to get down to the beach. The tide was now out, but it left us a stripe of land about ten yards in width, between the water, and perpendicular cliffs 150 feet high, that rose on our right. This road extended about eight or ten miles, and, as we turned a projecting point of the cliff, four men, armed with muskets and scymitars, sprang from beneath the overhanging rocks, and formed a line across the beach to intercept our march. Seedy Hamed advanced boldly, and held his gun ready to fire; but he must have been overpowered by humbers, and I, unarmed as I was, must have become the prize of the victors, if our Arab friends had not then appeared, and run to his assistance. The men then ran along the beach with incredible swiftness, chasing each other, as if in sport; and throwing stones of six or eight pounds weight against the rocks, with a force which made them whiz through the air like cannon balls, and dash to pieces when they struck. At the end of the beach we mounted

again, and left these formidable plunderers masters of the shore. In the evening we procured some fresh fish, and I slept within a circle formed by the merchants and their camels.

The next day, about noon, we came to a cistern, built with stone and lime, and arched over the top. This noble reservoir was eighty feet in length, eight or ten in breadth within, and twenty feet deep. It was now nearly full of water, which had poured in during the rainy season, through channels cut for this purpose; and it was said to contain water sufficient for a whole year, even if it were a year of drought. This cistern was built by a rich and pious Muselman, for the use of travellers, and it was held so sacred that the camels were not permitted to drink of the water.

We were still travelling on the slope between the former and present cliffs of the ocean, on a path not much frequented; the fertile hollows on our right had been newly ploughed, and, on the high lands above were two fortresses surrounded with walls. We passed a considerable village, which was situated by the side of the road, and halted, for some moments near the gate; but the inhabitants gazed at us over their walls, without offering us even a draught of water, and we went forward, my masters cursing their inhospitality. Towards evening we descended into a delightful valley, with a running stream. Here were gardens planted with turnips, cabbages and onions, and adorned with fig and pomegranate trees; but the owners, who dwelt in two fortresses above, offered us no refreshment; we therefore travelled on, and halted for the night at the tents of some Arabs, who regaled us with barley pudding and dried muscles.

The next day Abdallah and the three Arab

families quitted us, and I alone remained with the two merchants of Marocco. In the course of the day we entered a village, and, having reached its farther extremity, a respectable old man came out of his gate, and, welcoming the brothers, desired us to sit in the shade of his wall, and said he would give us some food. He treated us with abundance of boiled barley, and asked me many questions; and from him I now learned, to my infinite satisfaction that Swerah was Mogador. I had not doubted that I should obtain my ransom; but that it was to be paid at Mogador was an additional security for my throat. Seedy Hamed hired a stout young man, named Bo Muhamed, to accompany us. In the evening we arrived at a village, where a grave looking personage came out of his house, and invited us to sit near his wall, till he should have prepared our supper. This consisted of cakes of barley meal, the first bread I had seen since I entered the Sahara.

Seedy Hamed, having had some conversation with our host, told me that he should set out the next morning, in company with him, on his way to Swerah; that Seid and Bo Muhamed would be left to guard me, and that, during his absence, I should have as much bread and pudding as I could eat. "You must," added he, "write a letter to your friend, which I will carry. If he fulfil your engagements, you shall be free; if not, you must die for having deceived me." This was a blow I did not expect; I wished to have gone in person to Mogador, where I believed I could not fail to procure my ransom, rather than ask it by letter, of I know not whom; and, for the first time, I doubted my safety.

Early the next morning, Seedy Hamed desired

me to write my letter. He said the sum I had offered him was not sufficient; I must order my friend to give him two hundred dollars more, and a double-barrelled gun for Seid. I was not in a situation to dispute the new demands of honest Hamed, nor would I have disputed them, if I were; but I could not help reflecting on the facility with which a knave gets rid of one part of his contract, while he holds an honest man to the strict observance of the other. I wrote my letter, stating my situation, and naming persons of known credit in different countries, on whom I could give bills to any amount, the moment I was at liberty. I requested the person addressed to advance the sum agreed on, and two double-barrelled guns; and I directed my letter to the English, French, or Spanish Consul, or any other Christian merchant at Swerah or Mogador. My master took it, and he and Seedy Muhamed, our host, mounted upon mules, and rode off very fast to the eastward.

During my master's absence I was visited by all the people of the town and neighbourhood. They could all speak many words of the Spanish language; but it was evident they did not understand them, for they were the coarsest, and most vulgar, that the language affords. One young man spoke several words of English, such as "good morning," "good night," and he was master of a considerable number of curses. At the end of a week, I was again clad in a whole skin.

The time did not pass without great anxiety on my part, respecting the answer I might receive from Mogador. On the eighth day we heard a trampling of feet on the outside of the wall; Seid went out to learn the cause, and returned with

Seedy Muhamed, the master of the house, and a well-looking man. The latter, on approaching me said, "how de do, Capitan?" I seized his hand with eagerness, saying, "what news from Seedy Hamed?" He asked me in Spanish if I spoke that language, and, on my answering in the affirmative, he told me that my letter had been received by an English merchant, who had paid the money to Seedy Hamed, and had sent him, the stranger, to me: he then presented me with a letter from this generous man.

The letter requested me to place the fullest confidence in Rais bel Cossim, the bearer, who was to be my conductor to Mogador; and it was accompanied by shoes, cloaks, boiled neat's tongues, biscuits, rum, tea, sugar, and every requisite for making tea. One must have been a slave, as I had been, and have travelled through the Great Desert, as I had done, to appreciate the value of such a present. It was now late, and the whole company was conducted by the master of the house to an apartment, which seemed as if it were designed for the reception of mules.

The next morning we mounted on mules, and set forward on our journey; our company consisting of Seid, the Arab merchant, Bo Muhamed, who had assisted in guarding me, Seedy Muhamed, our host, and Rais or Captain bel Cossim, to whose care I was consigned. We travelled through a sandy country with a few cultivated spots. We saw on our right, near the path, a deserted town, inclosed by shattered walls. Two battering machines, which had occasioned the destruction of the town and its inhabitants, were still standing near a breach that they had made; and a huge, rough

rock, the immediate instrument of desolation, was still slung by ropes from one of them. The ground near the breach, and near the gate of the town, was strewn over with human bones.

We pursued an eastern course till we came to a river, which was now no larger than a brook ; but the space between its high banks, which are far asunder, is filled with water in the rainy season. Two villages inclosed by walls were situated on its borders, and a number of gardens appeared in the vicinity. Having passed the river, and travelled some miles by its side, we saw before us a city. As we approached it, we passed large fields of barley and Indian corn, and gardens filled with the common vegetables ; the borders of both were planted with vines, and date, pomegranate, fig, and orange trees ; the soil appeared of the richest black mould. As we passed along on a raised causeway, we saw hundreds of people employed in their harvest ; some gathering the corn in heaps ; others putting it in sacks or baskets ; and others driving mules or asses, laden with it, towards the town. Hundreds of cattle, sheep, and goats, were feeding in the pastures, but their lean appearance bore witness to a long continued drought.

We now arrived at the city, which, as my Rais informed me, is called Sehlemah, and the river on which it stands, Wad Sehlem. One broad street ran through the whole of the town ; the houses were built with rough stone ; they were one story high, flat-roofed, with no other window towards the street than one aperture about a foot square ; each house had a door of stout plank, with a clumsy iron lock. At night, all the camels, cattle, asses, sheep, and goats, which were very

numerous, were driven into the town; the gate was shut, and barred with four large pieces of timber; and a watch was stationed upon the wall. I was lodged in a smith's shop, near the gate, and surrounded by curious and inquisitive people during the whole of the night.

The following day we travelled at a great rate, and entered a vast plain, on which a few plants, shrubs, and clumps of trees were thinly scattered. The Atlas mountains were stretching, as far as the eye could reach, from north-east to south-west. They had, for some days, been seen in the distant horizon; but we now beheld them in all their magnificence; their lofty summits and sharp peaks covered with never-melting snow. The chilling blasts, which blew from these mountains, made me, as well as the Arabs, shiver with cold.

As we proceeded along the plain, we saw a great number of fortresses on both sides, particularly on the right, and extending towards the Atlas. These are each the residence of the several branches of one family; those near the path appeared to be from three to four hundred yards on every side of a square; the walls were from twenty to thirty feet high, with low turrets, three yards apart from each other, and a sort of circular tower at each angle. The entrance was by one gate only. The land in the vicinity of each fortress was laid out in ploughed fields, orchards, and gardens; and domestic animals were feeding on the scanty herbage, under the care of their several keepers.

Having travelled ten hours, we turned aside from the path, and approached the city of Shtuka, the capital of Susa. The Arab governor of Susa

has the title of Khalif; but we are not to form our idea of this title from the supreme power of the renowned Khalif Haroun Al Rashid of Arabian story; Khalif signifies only a delegate; the Khalifs of Bagdat were the vicegerents of Muhamed, and the Khalif of Suse is the viceroy of the Emperor of Marocco. Shtuka, the residence of the Khalif of Suse, might contain about 5,000 persons. It was divided into as many compartments as there were families; the flocks and herds were driven into the town at night, and each owner kept his within his own inclosure.

As we travelled on, we saw, on both sides of us, numbers of towns, with which this vast and fertile plain is chequered. We continued our journey till about noon, when Agadeer, the Santa Cruz of the Portuguese, who formerly had an establishment here, was distinctly seen before us, situated on the summit of a high rock. We had seen no river since the Sehlemah; the numerous inhabitants of the plain draw water, for themselves and their cattle, from deep wells. We now drew nearer to the coast; but though we were still many miles distant from it, we had huge drifts of loose sand on our left, which extended to the shore. This sand had been carried from the shore by the trade winds that blow on the coast, and had buried many flourishing towns and villages, the tops of whose walls were still visible. It was melancholy to see, as we had passed along, that man could nowhere exist in this country without high walls to protect him from his neighbour; but here walls themselves had been of no avail, and private animosity had probably subsided amid general ruin. Having passed the heaps of sand, we came to the

high banks of what had been a large river, or bay, but the bed was now totally destitute of water. Soon after, we arrived at Agadeer.

We did not climb up to the town of Agadeer, but halted at the foot of the mountain, at a town called Agurem by the natives, who are Shelluhs, and Fonté by the Portuguese, from a spring which supplies the town above with fresh water. Here men and boys saluted me by spitting on me, and pelting me with sticks.

In our way to Mogador, we passed the mouth of the river Tensha on a bank of sand which choked it up. The bank was about a hundred yards in length, twenty feet above the water of the river, within, and thirty feet above the water of the ocean at high tide. This river had been wide and deep, and had emptied itself into the sea; so that, in the rainy season, it was impassable, without going twenty miles up the country; but, for some years past, there had not fallen sufficient rain to force open its mouth. We now came to the foot of a mountain, with a hollow, down which descended a stream of water. We mounted by its side, and were two hours in gaining the summit. The surface of the hollow had been formed by art into a number of terraces, and presented, as we advanced, a succession of gardens, one above another. We descended the mountain, by a narrow rocky path, in a chasm on its eastern side, without water, and without fertility.

On the following day we passed a number of castles, or fortresses, situated on a cultivated plain, and afterwards passed over two mountains, with the valley which divided them. Castles, inclosed by strong walls of stone and lime, continued

to appear. A spring of salt water issued from the side of the second mountain, which was conducted by small channels, into a shallow pan formed to receive it. Here the water soon evaporated by the heat of the sun, and a crystallization of excellent salt remained. I estimated the number of camels, mules, and asses, that were now waiting for their loads of this salt, at from four to five hundred, and we had met hundreds laden with it on our road from Shtuka.

The next day we proceeded through a rough stoney country, and arrived at Mogador, which is about seventy-six miles from Agadeer. My ransom had been paid to Seedy Hamed, who met me on the road; and I was presented to my deliverer, who lodged me in his house, and provided me with every convenience and comfort.

be roasted. He passed, however, a miserable night, stretched naked on the sand, and exposed to the air.

The next morning, not liking his present quarters, and observing that little notice was taken of him, he determined to endeavour to better his fortune; and he made towards the interior of the country, without knowing whither he was going. He had not proceeded two miles, when he was met by a party of Arabs, who were now his masters, and who obliged him to quicken his pace, that they might avoid all dispute with his former owner. They conducted him to some tents, where he saw numbers of camels and goats; they gave him milk as soon as he arrived, and covered him with a garment of goat-skins, sewed together. Here it was not safe for them to repose with the prize they had taken; the Frenchman was obliged to walk during the remainder of the day; and he passed the night most peacefully, though without any shelter.

Scarcely had the sun risen, when the camels were ready for the journey; one of the Arabs took the captive behind him, and at three o'clock they arrived at their tents. Here he remained two days, and, on the third, three Arabs, naked, but well armed, took him away. They travelled sixteen days in a southern direction, and crossed several rivers. The Frenchman believed that the Arabs were to have sold him in the vicinity of the Senegal, by order of his master; but that, fearing to be robbed of their prize, they dared not advance any farther. On the first day, his footsteps were marked with blood; but the Arabs having drawn out the thorns, and scraped the soles of his feet with their daggers, they plastered them over with

sel, the Arabs came running, and shouting, to the sea shore, in crowds. As the Europeans swam on shore, they were assembled round a large fire; and afterwards conducted about a mile and a half up the country, where a bloody conflict ensued between their captors for the possession of their persons. The relator of the story had the misfortune to be stopped by two Arabs almost at the same instant. He who had touched him first pretended that he was his, and such indeed was the law; but the other, too barbarous to attend to either law or reason, attempted to end the dispute by the death of the captive. He parried the stab of the dagger, and had only two fingers wounded. This action cost the aggressor his life; he had not time to put himself upon his guard against the other claimant, whose dagger laid him breathless at his feet.

The Arab, who was now the undisputed master of the Frenchman, led him to the place where his brothers, his wives, and his slaves were encamped. The fire they applied to his wounded fingers stopped the bleeding, plants dipped in oil were wrapped round his hand, and he soon experienced a perfect cure. In the mean time he found himself naked, hungry, and surrounded by people whom he calls barbarians; his misfortune was too great for him to feel it. He expected every moment to be his last, and he waited for the stroke that was to end his life without inquietude. The dressing of his wounds did not remove this idea; he fancied he was reserved for a family repast; and it was not till milk had been given him at night, and the Arabs had taken evident pleasure in seeing him drink it, that he was convinced he was not to

be roasted. He passed, however, a miserable night, stretched naked on the sand, and exposed to the air.

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The food of the Frenchman, during this laborious march, was the meal of barley or millet, mixed with brackish water, or fresh, when they had the good fortune to find it; and milk mixed with the urine of the camels. There were also found, in some places, abundance of truffles, which he ate with great relish. The Arabs were content with the milk of their camels.

The Frenchman had no reason to complain of his conductors, who treated him with kindness, and, as far as lay in their power, procured for him whatever seemed to please him most. When they halted in the evening they went themselves in quest of wood for the night, and left to him the care of the camels and baggage; and often, when they perceived he was much fatigued, they halted two or three hours before the setting of the sun. He was so sincerely attached to them, that it was with regret he saw them leave the encampment the day after their arrival, and he never saw them more. In this journey the travellers met with very excellent land in what the Frenchman calls the Desert.

The horde to which he belonged occupied fifty-two tents; but they were sometimes together, and sometimes divided, as the convenience of pasturage required. The men passed their time in hunt-

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The Frenchman passed two days after his return, without being called upon to labour; on the third he was sent to collect wood for the tent, an old cord being given him to bind up his faggot, and a child accompanying him to instruct him what sort to take. Though the whole country was covered with bushes, these people were most careful to preserve them, and never touched a green stick. It often took the captive two hours to find sufficient wood for the day's consumption.

Contented with the punctuality and assiduity of their slave in furnishing the necessary quantity of wood, the family he served next employed him in making butter, which was done by putting the milk in a goat-skin, suspended from three sticks, and shaking it for about two hours. Such were his occupations, till his master found an opportunity to dispose of him, when he saw him receive a barrel of meal, and an iron bar, about nine feet long, in exchange for his person.

The following day, as soon as the sun arose, the Frenchman departed with his new master, and walked for nine days successively. They began their journey each day at sun-rise, and did not halt till it was about to set, eating nothing during the day, but a small wild fruit, resembling that of the jujube tree, which was every where to be found; at night, a little barley-meal mixed with brackish water was the only food of the captive; except when tents were met with on the way; and at night

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The gallant action of the Frenchman did not go unrewarded. Instead of selling him, as had been the intention of the Arab, he turned him over to his brother, who was one of the richest individuals in the country. That moment was the end of his sufferings. He was obeyed by the negro slaves, the women were desirous to oblige him ; he had no labour appointed him ; and if he went out with the cattle, it was for his own amusement. There was no kind of friendship that this family did not shew him ; they endeavoured to attach him to themselves by presents and promises, and even offered him his master's sister in marriage. The Arabs of the community looked upon him as their countryman, entertained him with sham fights, and allowed him to join in their nocturnal dances.

The Frenchman declined every offer that included a change of religion, or a permanent residence among the Arabs ; and, finding him determined, they pressed him no more. The friend-

ship they entertained for him then made them come to a resolution to conduct him to Ali Laze, the chief of Glimi, from whence, they said he might be conveyed to the country subject to the Emperor of Marocco.

He found Glimi was situated in the kingdom of Suse, and Ali Laze had a house, which in that country might be called a palace. He possessed a great number of negroes, of both sexes, horses, camels, and cattle, and had resisted, by open force, the power of the Emperor of Marocco.

The Frenchman remained eight days at the house of Ali Laze, without becoming his property, but, at the end of that time, he was sold to him for the amount of 150 dollars, in 1500 small pieces of silver. He was not pleased at the enormity of the sum, imagining that the Chief of Glimi had not paid it, without the intention of rating his liberty at an excessive price. The chief treated him well, gave him clothes, and exacted no labour from him. He was sheltered from the weather, had straw given him for his bed, and his food was in such abundance, that he often shared his meal with one of his shipmates, two of whom were now at Glimi. Here he recovered his health.

The English merchants at Mogador, informed by their agents of the captivity of the Frenchmen, employed a Moor, who lodged at the house of Ali Laze, to negotiate for their ransom. This man bought the slave of Ali for 180 dollars, and five of his fellow-sufferers from different persons, and furnished them with money to equip themselves for their journey to Mogador. Our acquaintance purchased a cloak made of goat's and camel's hair, which was proof against rain; the usual price of

such a garment was about eighteen shillings; but it was charged in the account of the Jew of Glimi, who was called Good Jacob, thirty-three shillings. Such of the travellers as could not afford cloaks, were content with woollen hayks, five yards and a half long, and an ell in width. The common price of these was six or seven shillings; but Good Jacob rated them at sixteen.

The party left Glimi, and their conductors obliged them to travel by night, lest they should meet with wandering Arabs, which would have rendered a second ransom necessary. The Frenchman found several of his fellow-sufferers had met with worse masters than himself, or had been worse servants; the marks they bore but too well confirmed the recital of the blows they had received.

At about a mile and a half from Glimi, the travellers quitted a road which appeared to be much frequented, and repaired to a large house on the plain, from whence they proceeded by night to a very thick forest. On the fifth day after their departure from Glimi they arrived at Agadeer. From hence they passed by Fort Labat, the appearance of which announced a formidable fortification; but, on a nearer approach, they found the walls were made of earth, and broken in several places. Some inhabitants appeared at small windows on the house tops; and the chief of the town, attended by four negroes, who carried a large umbrella made of palm leaves, came out to meet them.

In two hours more they reached what the Frenchman calls the famous city of Gouadnum. This city, he says, was the refuge of the different tribes of Arabs who resisted the power of the

Emperor of Marocco. It was divided into two parts, the higher, and the lower, each having its separate chief. The houses were constructed within a large space of ground, appropriated to the residence of each tribe, or family, and inclosed by four very high walls. The gate, which served for the whole inclosure, was guarded by dogs; and every inhabitant kept one for his private security; as, without this caution, the Frenchman adds, he would be exposed to the pillage of the rest.

The travellers remained eight days at Gouadnum, and in this time there were two markets, which, in Europe, would deserve the name of fairs. The trade was chiefly carried on by barter, though some specie was in circulation. The commerce of the town appeared to be principally in the hands of the Jews, notwithstanding they were exposed to the most outrageous insults. A Muselman would snatch the bread out of the hand of a Jew, enter his dwelling, and insist upon his giving him a handful of tobacco; frequently accompanying his demand with a blow, and always with insolence. The Jew suffered with patience, and recompensed himself by cheating the Muselman in the disposal of his merchandise.

On the road from Gouadnum, the travellers were perpetually meeting with villages and castles, which, at a distance, might have been taken for elegant habitations; but which, on a nearer view, wore a very different aspect: they were mostly situated on very high mountains. The nearer they approached Mogador, the less hospitality they met with. On quitting a labyrinth of juniper bushes, and entering on a hill of sand, one of the conductors said, "Look! look! there is the sea!" The

relator of the story could not express his feelings, when he looked up, and saw the British flag, flying on the vessels at anchor in the bay of Mogador.

The tribe of Arabs into whose hands the Frenchman fell, on his shipwreck, was the Moguert ; after he was once sold, he seems to have been the property of the Arabs of Suse. I apprehend that his travels in the Desert never extended beyond its borders, except in his sixteen days journey to the forest of gum-trees.

The Sahara is regularly crossed by caravans, which travel to Timbuctoo for the purposes of trade. These proceed at a stated time from Morocco, and other parts of Barbary, and assemble at Akka, a town in lower Suse, on the confines of the Desert. The accumulated caravan, which is called an Akkaba, consists of two or three thousand camels. The caravan from Fas reaches Akka in eighteen days. Here it remains a month, to prepare for crossing the Desert, and to allow time for the other caravans to join it. The food provided for the journey is dates, barley meal, which is mixed up with cold water, and lean beef, dried, cut in small pieces, and put in an earthen pot, which is filled up with melted butter. Water, of course, is carried in skins.

The Akkaba now sets out. It does not proceed in a direct line across the Desert, but turns occasionally to the eastward, or westward, according to the situation of certain fertile, and inhabited spots called *wahs*, which are its resting places. These are scattered in the barren Desert like islands in the ocean ; here the weary travel-

lers repose, and both men and beasts indulge in the luxury of fresh water.

The usual rate of caravan travelling is three miles and a half an hour, and the common time of travelling is seven hours a day. The day's journey is generally finished about four o'clock in the afternoon, when the travellers unload their camels, pitch their tents, say their prayers, and prepare their supper; after which they sit round in a circle, and talk till sleep overcome them. They are never heard to complain. They sing when they approach a habitation, or to cheer their camels, when fatigued; and it is remarkable that their songs renovate these animals. The guides possess a knowledge of the polar star, and by this they steer their course through the Desert with tolerable precision.

The first stage from Akka is Tagrassa, which is a journey of sixteen days; the second is the well of Taudeny, which is seven days; the third is Arawan, another watering-place, which is also seven days; from Arawan to Timbuctoo is six days. The Akkaba rests fifteen days at each of the three watering-places. This makes a journey of 81 days from Akka to Timbuctoo, 36 of which are passed in actual travelling, and 45 in repose. If the caravan rate be calculated, it will give a distance of 864 miles, from Akka to the city of Timbuctoo; and if, from this, 40 miles be deducted for the cultivated territory belonging to this city, it will make the route of the Desert 824.

With what facility may this space be travelled over on paper? How easy to ride on camels in imagination, and halt at wells before one is thirsty!

But perils not yet mentioned await the real traveller. The hot winds called *shume* are often so violent as to exhale considerably, if not entirely, the water carried in skins. On these occasions, it is said, that 500 dollars have been given for a draught of water, and that ten or twelve have been often given. Caravans are sometimes obliged to strike their tents, and proceed on their journey, owing to the *shume* drifting the loose sand, which lodges on every fixed object in its course, and would soon bury it, if not removed. The intense heat of the sun, aided by the vehement and parching wind, drives the sand along the boundless plains, and gives to the Desert the appearance of a sea. The rolling sands so much resemble the waves of the ocean, that the Sahara is called by the Arabs, a sea without water.

In the year 1805, a caravan proceeding from Timbuctoo to Tafielt, was disappointed in finding water at one of the usual watering-places; and the whole, consisting of 2,000 persons, and 1,800 camels, perished with thirst. Great quantities of human, and other bones, are found mingled together, in various parts of the Desert.

Another caravan sets out from Wedinoon, traverses the Sahara between the Black mountains of Cape Bojador, the termination of the Atlas, and Gualata, goes as far as the White mountains, near Cape Blanco, and takes its departure from Agadeen. This caravan takes five or six months in its passage to Timbuctoo, and is escorted by different tribes of Arabs, successively; each being paid to conduct it to the confines of its own territory, and delivering it into the hands of the next. Any attack made upon the caravan by another tribe of

tar and sand, and he walked without farther pain or difficulty. They rested three days in a forest of gum-trees, the only one, as I believe, ever seen in the Desert by a European, and then set out on their return to the tent they had quitted; which they reached after having been absent thirty-four days. Thirty of these had been days of walking, and four of rest.

The food of the Frenchman, during this laborious march, was the meal of barley or millet, mixed with brackish water, or fresh, when they had the good fortune to find it; and milk mixed with the urine of the camels. There were also found, in some places, abundance of truffles, which he ate with great relish. The Arabs were content with the milk of their camels.

The Frenchman had no reason to complain of his conductors, who treated him with kindness, and, as far as lay in their power, procured for him whatever seemed to please him most. When they halted in the evening they went themselves in quest of wood for the night, and left to him the care of the camels and baggage; and often, when they perceived he was much fatigued, they halted two or three hours before the setting of the sun. He was so sincerely attached to them, that it was with regret he saw them leave the encampment the day after their arrival, and he never saw them more. In this journey the travellers met with very excellent land in what the Frenchman calls the Desert.

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The Frenchman passed two days after his return, without being called upon to labour ; on the third he was sent to collect wood for the tent, an old cord being given him to bind up his faggot, and a child accompanying him to instruct him what sort to take. Though the whole country was covered with bushes, these people were most careful to preserve them, and never touched a green stick. It often took the captive two hours to find sufficient wood for the day's consumption.

Contented with the punctuality and assiduity of their slave in furnishing the necessary quantity of wood, the family he served next employed him in making butter, which was done by putting the milk in a goat-skin, suspended from three sticks, and shaking it for about two hours. Such were his occupations, till his master found an opportunity to dispose of him, when he saw him receive a barrel of meal, and an iron bar, about nine feet long, in exchange for his person.

The following day, as soon as the sun arose, the Frenchman departed with his new master, and walked for nine days successively. They began their journey each day at sun-rise, and did not halt till it was about to set, eating nothing during the day, but a small wild fruit, resembling that of the jujube tree, which was every where to be found ; at night, a little barley-meal mixed with brackish water was the only food of the captive ; except when tents were met with on the way ; and at night

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The gallant action of the Frenchman did not go unrewarded. Instead of selling him, as had been the intention of the Arab, he turned him over to his brother, who was one of the richest individuals in the country. That moment was the end of his sufferings. He was obeyed by the negro slaves, the women were desirous to oblige him; he had no labour appointed him; and if he went out with the cattle, it was for his own amusement. There was no kind of friendship that this family did not shew him; they endeavoured to attach him to themselves by presents and promises, and even offered him his master's sister in marriage. The Arabs of the community looked upon him as their countryman, entertained him with sham fights, and allowed him to join in their nocturnal dances.

The Frenchman declined every offer that included a change of religion, or a permanent residence among the Arabs; and, finding him determined, they pressed him no more. The friend-

the south ; and the Beb el Kibla, or Gate of the Tomb of the Prophet, which faces Medina. The gates are hung on very large hinges ; when shut, at night, they are locked, and farther secured by a large prop of wood being reared, in a sloping manner, against them. Each gate is composed of a pair of folding-doors, covered on the outside with untanned hides of camels, and so full of nails, that the front appears like one piece of iron. A dry ditch, about twelve feet deep, and too wide for any man to leap over it, surrounds the wall, except at the three gates.

The rooms in the houses are commonly about fourteen feet long and ten wide ; they are covered with carpets, and have beds and mats ; but there is seldom any other article of furniture, except in the kitchen. The fondac, or caravansera, in which Shabeeny and his father lived, was two stories high, and contained twenty apartments below, and twenty above ; the stairs were in the inclosed area in the centre, and were formed of rough boards. Stables belonged to the establishment. Fifteen shillings a month was paid by Shabeeny's father, for their accommodation, to the owner's agent, who lived in the fondac. On their arrival, they were assisted by porters ; but when they were settled, they hired a slave, and a woman slave to dress their victuals, clean their rooms, and perform other domestic offices.

The natives of Timbuctoo are black. The women are so beautiful that strangers often fall in love with them at first sight, and frequently marry them. Many of the merchants who visit this city are so attached to it that they remain there for life. Many of the inhabitants are excessively rich.

Men and women mix in society with the same freedom as in Europe. Women do not wear veils. People sleep on mattresses, with cotton sheets, and a counterpane; the married in separate beds in the same room. At dinner they sit on mats. The rich have wheaten flour from Fas, and make very fine bread, which is considered a luxury. They roast, boil, bake, and stew; but make no cuscasoe. They drink water, or milk with their meals; they have no fermented liquors; but, as man is every where desirous to get rid of his reason, they sometimes take after dinner, and before their draught of water, a handful of intoxicating hemp. They often smoke tobacco.

The people of Timbuctoo play at chess and draughts. They have Tumblers, Jugglers, and Ventriloquists, whose voice seems to come from under their arm-pits. They have twenty-four kinds of music, and many different dances.

The sovereign of Timbuctoo is a native black man, and has the title of Sultan. His house is built in a corner of the city, on the east, and occupies a large extent of ground, inclosed with a wall. It contains many buildings; some for the officers of state; there is a small garden, with a few flowers, and vegetables for his table, and a well, from which water is raised by a wheel. The Sultan often sits in the gate of the inclosure, to administer justice, and to converse with his friends.

The Sultan wears a close red cap, with a turban of fine Bengal muslin, the ends embroidered with gold, and brought to the front. On the front of the turban is a ball of silk like a pear, which is one of the distinctions of royalty. He has a loose white cotton shirt, open at the breast, and reach-

ing to the small of the leg, with sleeves long and wide. Over this he has a caftan, or coat of red woollen cloth, which buttons down before, has wide sleeves, and is the same length as his shirt, and over the caftan he has a short cotton waistcoat, striped white, red, and blue. This has also wide sleeves, and, when the Sultan is seated, all the sleeves are turned up over the shoulders, so that his arms are bare. Over each of his shoulders is a large silken cord of half a pound weight, and he wears a sash round his waist. His breeches, like the rest of his dress, are of the Moorish fashion. His shoes have, in front of the leg, a piece of red leather, about three inches wide, and eight long, embroidered with silk and gold. When he sits in his apartment, he wears, at his right side, a dagger with a gold hilt; when he goes out, his attendants carry his musket, lance, bow, and arrows. His subjects dress in the same manner, except the silken pear and cords, and the embroidered leather on the shoes, which are the distinctions of royalty. I think I should pity royalty clad in woollen and triple garments in such a climate, instead of envying any of its distinctions.

The Sultan has but one wife, who has the principal management of his house, and who has a separate house for herself, children, and slaves; but he has many concubines. The Sultana wears a shirt of cotton, like that of the Sultan, and, over it, a caftan, open from top to bottom. She has an Indian shawl over her shoulders, and a silk handkerchief about her head. Other women dress in the same manner. The poorest women are always clothed; none ever shew their bosom. Both men and women wear ear-rings; the women have

rings on their arms, ancles, and fingers ; the rich of gold, the poor of brass. The dress of a woman of the common rank is often worth a thousand dollars.

The Sultan has five or six hundred horses, and has stables for them within his inclosure. Shabeeny often hunted with the Sultan ; any person may accompany him. He sets out after sun-rise, and takes many tents with him, and sometimes does not return in less time than three or four days. He hunts towards the Desert, and does not begin till he is ten miles from the town. His game is the antelope, the wild ass, the ostrich, and a sort of wild cow ; and his greyhounds are the finest in the world. He always shoots on horseback, as do many of his courtiers, sometimes with muskets, but oftener with bows. Whatever is killed in the chase is divided among the company present ; but the animals taken alive are sent to the Sultan's palace. There are no lions, tigers, or wild boars, near Timbuctoo.

The Sultan of Timbuctoo is tributary to the Sultan of Housa ; and when a Sultan is chosen by the people of Timbuctoo, they write to the Sultan of Housa for his approbation. Timbuctoo remits no revenue to Housa, but the Sultan of Housa sends money to pay the garrison of Timbuctoo. In time of peace, the troops paid by the Sultan of Housa amount to about 5,000 ; in time of war, to 12 or 15,000. They are armed with pikes, swords, cutlasses, sabres, and muskets, and are clothed every year. They are all infantry, except a few of the Sultan's household troops : the other natives use the bow and arrow. Sometimes the Sultan

takes the Brabeesh Arabs into his pay; they can furnish him with from 30 to 40,000 men.

Guards are placed at the Sultan's palace. His council is composed of the principal officers of his household; he asks their opinion, but decides according to his own; unless they be unanimous, when he does not decide against them.

If the Sultan do not choose to marry one of his own family, he marries the daughter of one of the chiefs of his council; he takes his concubines from among his slaves. Upon the death of the Sultan, his eldest son, by his wife, is commonly chosen to succeed him, and if she have no son, the people choose a successor from his family. The son of a concubine cannot be raised to the royal dignity. The daughters of the Sultan marry among the great men.

When a man wishes to marry, he agrees to pay a certain price to the father of his intended wife, and persons are called in to witness the contract. A husband may, at any time, put away his wife; but if it be without a legal cause, he must pay her stipulated dower. Abusive language on the part of the wife is a sufficient ground for a divorce; adultery is not; for, strange to tell! the laws which deny a wife the exercise of her tongue, allow her the disposal of her person. Girls are marriageable very young; they are sometimes mothers at ten years old. At the death of the husband, the wife is entitled to an eighth part of his property, and to the dowry promised by him at their marriage, if it be not already paid, which it seldom is. If a man have two children by his concubine, she becomes free at his death, and is en-

titled to the eighth share of his property; if she have no children, she remains a slave.

A master may put his slave to death, without any trial; yet, if the slave be ill used, he may complain to the council, and the master is ordered to sell him. There are three privations for which a slave may be entitled to freedom; the want of food, the want of clothes, and the want of shoes. Slaves cannot marry without the consent of their masters; but the master generally endeavours to buy the man to whom his female slave is attached.

A debtor, proving his inability to pay, cannot be molested; but his present and future means are taxed to the payment of his debts.

The dead are buried in a winding-sheet and a coffin, and the relations mourn over the grave. The people have no temples, or mosques. Once in three months they have a great festival, which lasts two or three days, sometimes a week, and is celebrated by eating and drinking. They believe, as what people does not! in a Supreme Being, and a future state of existence.

Timbuctoo is visited by black merchants from all the neighbouring countries. They reside there in perfect safety. No extortions are practised by government, nor any presents asked for the Sultan. Watchmen patrol in the night, with their dogs, and are stationed in the market-place, and near the shops. The market for provisions is an open place, surrounded by shops; the Arabs place their goods in the centre, and sit upon them till they are sold. Gold-dust and cowries are the circulating medium of Timbuctoo. Gold-dust is brought from Housa in small leathern bags. Shabeeny brought one of these, containing gold-dust, and some pieces of

rings, for 90 dollars, and sold it at Fas for 150. Scissars, needles, and thread, are brought from England, by way of Gibraltar and Mogador; ploughs are in general bought of the Arabs, though some are made in the town.

The goats of Timbuctoo are as large as English calves; the sheep are large; the cattle are small; the horses are of the Desert breed, and the greyhound shape; they are fed principally upon camel's milk, and will travel three days without rest. There are dromedaries which travel from Timbuctoo to Tafielt in five or six days. A sheep is sold at from 10 to 16 cowries, a goat from 8 to 12, a fowl from 4 to 6, a camel from 30 to 60. A good slave is worth from 2*l.* 10*s.* to 5*l.* and a woman more.

The lands are chiefly private property; they are fenced by a bank and a ditch, and watered by canals cut from the Neel; the high lands have the water raised by wheels. The lands produce rice and millet, and beans like our mazagan beans, but neither wheat nor barley. Shabeeny saw some men sowing rice, while others were reaping it. The Sultan has lands, which supply his household and troops with grain: he often gives gold-dust and slaves to his favourites, but never alienates these lands.

The people of Timbuctoo have a slight mark on the face, sloping from the eye; the Fooqlahs have a horizontal mark; the Bambarrahees have a wide cut from the forehead to the chin. The Bambarrahs have thick lips and wide nostrils; the Fooqlahs are very beautiful; the Arabs steal the Fooqlah girls and marry them. The King of Foolah is

much respected at Timbuctoo, and his subjects cannot be made slaves there.

After three years residence at Timbuctoo, Shabeeny and his father proceeded to Housa. Leaving Timbuctoo, they did not travel directly south, to the port of Kabra; but they took an eastern course, and did not reach the Neel el Kebeer, or Great Neel, till the end of three days. They crossed the small river, which is close to the walls of Timbuctoo, and travelled through a fine, populous cultivated country; as they approached the Neel, it was miry. Travelling here was perfectly safe; there was no artificial road; they were on horseback, and they lodged two nights in the huts of the inhabitants; one of the principal men leaving his hut to the travellers, providing them with a supper, and, in the morning, receiving a small present for his hospitality. The place where they arrived at the Neel was called Mushgreelia; here was a ferry, and opposite to this was a village.

At Mushgreelia Shabeeny and his father embarked upon the river, in a large boat with one mast, a sail, and oars. As the current was slow, and they moored every night, they were eight or ten days in sailing down the stream to Housa. They had ten or twelve men on board, and when it was calm, or the wind was contrary, they rowed. They steered with an oar, the boat having no rudder. When they returned, the wind was favourable, and they came back in as short a time as they went. There were more boats passing between Mushgreelia and Housa, than between Rosetta and Cairo, on the Neel of Egypt. In some places Shabeeny thought the river narrower than the Thames at London; in others,

much wider. A great number of villages were on the banks of the river. There is a road by land from Timbuctoo to Housa, which Shabeeny believed to be about five days journey; and, in this, the traveller has to cross the river.

This requires some explanation. Timbuctoo and Housa are both on the northern side of the Neel; therefore this river could not be crossed between the two cities, unless it were crossed twice; and Shabeeny saw no river enter the Neel in his voyage to Housa. However it be, it does not impeach the credit of Shabeeny, who, in this instance, speaks from hearsay, and perhaps also makes the distance too short.

There is a village at the port of Housa, where Shabeeny landed; the river here was much wider than where he embarked; it much resembles the Neel of Egypt, gardens and lands are irrigated from it: Shabeeny and his father slept at the village where they landed, and the next morning at sun-rise, they set off for Housa; their merchandise was carried by horses, asses, and oxen. They travelled through a fine plain, much more populous than the country between Timbuctoo and Mushgreelia, and in twelve hours they arrived at Housa.

It may be remembered that, by the information obtained at Coomassie, Housa was seventeen days distant from the Niger by one route, thirty by another, and sixteen by a third. If this be correct, which there seems great reason to doubt, the merchants of Ashantee must cross the river far to the westward of Housa, and increase the number of day's journeys by travelling to the eastward afterwards.

Shabeeny goes on to say that Housa is a much larger city than Timbuctoo, nearly as large as London, and about one third less than Cairo. These comparisons were probably extorted by questions put to him; for though he had visited all the places, he could scarcely be qualified to decide. A moment after he says that, though he lived two years at Housa, he never saw the whole of it. Housa has no walls; the houses have flat roofs, like those of Timbuctoo, but many of them are larger. Shabeeny's father paid four dollars a month for the house they occupied; but he thought a native would not have paid more than two. There are wells of excellent water in the houses; but no river near the town. The houses form irregular lanes, or streets, wider than those of Timbuctoo, wide enough for camels to pass with their loads; though Shabeeny never saw a camel during the time he was at Housa. The residence of the king is much larger than that at Timbuctoo: it is seven or eight miles in circumference, and is surrounded by a wall. Shabeeny remembered only four gates, but there might be more, and he thought the number of guards stationed at each gate was about fifty.

He saw the king but twice, and this was when he was dispensing justice. He was remarkable for the width of his nostrils, the redness of his eyes, the smoothness of his skin, and his fine, and perfectly black colour. Instead of the silk cords worn by the King of Timbuctoo, the King of Housa had a silk sash, three fingers broad, and richly adorned with gold, over each shoulder; in one of these sashes hung his dagger; and, in the other, when

he goes out, hangs his sword. The front of his turban is embroidered with gold. . . . The king is elected by the council, and the choice commonly falls upon the eldest son of the deceased sovereign; but the electors may choose any other of his sons, or even one of their own body. Shabeeny believed that the king could raise an army of 70 or 80,000 horse, and 100,000 foot. The horses are small and poor, except a few for the king's own riding.

Hot winds blow from the east; cold from the west; fogs are heavy; but, in the two years Shabeeny was at Housa, he never saw it rain. A considerable part of the provisions is brought from the vicinity of the Neel; scarcity is never known. The cattle market is held in a square appropriated to this purpose. The governor, who has the care of the police, lives in the centre of the town, and employs a great number of officers at a distance. At sun-set, watchmen are stationed in all parts of the town; and suspected, or unknown persons are taken into custody.

The principal meal is supper; the vessels used in cooking are of earthen-ware; the mills to grind corn are of stone, and are turned by horses. Some people bake their own bread, others buy it; leavened bread is made of millet and Indian corn. The doors of the rich are every morning crowded with the poor; the master of the house sends them milk, rice, and other food.

Women walk out, and visit, as in Europe, but those above the common rank are attended by a slave. Women frequently ride on horses, or asses; men generally walk, as they are strong, and little

sensible of fatigue. The king has only one wife; but he has many concubines. The favourite slaves of the Queen of Housa are considered as superior to the Queen of Timbuctoo.

At Housa an inferior kisses the hand of a superior; equals nod the head, give the hand, and ask each other how they do. They are very careful of their children, lest they should be stolen, and sold as slaves.

The soldiers have a peculiar dress, which consists of a white cotton shirt with small sleeves, short breeches, and yellow slippers; their head is bare. The officers wear wide sleeves, long breeches, red slippers, and a turban; some have it embroidered with gold. Their muskets are matchlocks, and their bows are cross-bows with triggers; no man can draw the bow with his arm alone; they have a kind of lever. Muskets and gunpowder are made in the country.

The people of Housa have a written character like that of Timbuctoo; it is very different from the Arabic, and was perfectly unintelligible to Shabeeny. The letters are large, perhaps half an inch long, and the writing is from right to left. In this character is recorded every sale of land, the quantity, situation, and limits, and the sum received for it. When disputes arise, these deeds of transfer are produced in evidence, and compensation is made, and fees are paid, by him who is found to be in the wrong; while he who is right pays nothing.

There are many persons who possess great landed property, and who employ agents, or stewards; they let the lands, and they are paid either in kind, or in gold-dust, or cowries.

They have songs; some sung with chorus, and others sung in alternate stanzas, by two persons. They have festivals every three months, as at Timbuctoo. They believe that there is one God, and they suppose that both men and women enjoy a happier state of existence after death; but they do not believe in future punishments, for they think the wicked receive their punishment in this world.

At Housa there are merchants from Teembo, Bemoo, Moshu, and India. It is also frequented by people from Jinnie, Bambarra, and the interior countries. Shabeeny bought a tooth of ivory, weighing 200 lbs. for 17. 5s. and sold it in Morocco for 121. 10s.

There are dogs and cats, lice, fleas, and bugs, but no scorpions or snakes. Shabeeny saw no wild animals in the neighbourhood.

After two years residence at Housa, Shabeeny went back to Timbuctoo, where he remained seven years, and then returned to Tetuan.

Shabeeny's journey from Tetuan to Timbuctoo was a long and arduous one. He travelled by land, and his journey was filled with many adventures. He first went to Housa, where he stayed for two years. During this time, he engaged in commerce and accumulated wealth. He then returned to Tetuan, where he remained for seven years. His journey was not without difficulties, but he persevered and eventually reached his destination. His experiences during this journey are detailed in his account, which provides valuable information about the customs and habits of the people of the region.

CHAPTER XVII.

JOURNEY OF SEEDY HAMED TO TIMBUCTOO AND
WASSANAH.

THE other traveller across the Desert is my friend and conductor Seedy Hamed, whose recital is given in his own name and manner, as he gave it at Mogador. He was a native of the Atlas mountains, near Marocco, but his narrative does not commence till his departure from Wedinoon. The caravan, of which Hamed and his brother Said formed a part, was composed of about 3,000 camels, and 800 men, armed with muskets and scymitars, and was under the command of a Sheik of the Woled Deleim.

"We set out from Wedinoon," said Hamed, "with four good guides. When we had travelled six days to the west, we came to the last mountain, where we stopped ten days, and let our camels feed on the bushes; while half the men were employed in getting wood from the mountain, and burning it into charcoal, which was put into bags, and laid on the camels, over the other goods; then, setting off for the Desert, we mounted up to its level, which is much higher than the country near it to the north. We travelled four days on the hard level, and then among the mountains of sand you saw on your way here: the wind blowing hard, we were six days in getting through them, and were almost covered with the flying sand. After this, the ground was smooth, and at-

most as hard as the floor of a house, for ten days, when we came to a watering-place called Biblah. Eight of our camels had died on the road, and had served us as food.

We stopped at that great well seven days, and then went on to the south-west twenty days, which brought us to another well called Kabeer Jibbel; but there being no water in it, we were obliged to travel six days, to another well, which was close to the sea. The water was black and salt, but after the camels had drank of it, they yielded us some milk, which was almost dried up before: we found, however, nothing for them to feed on; and, for many days, their only food had been charcoal, which was given them once a day. After remaining six days at the well, we travelled near the sea, where we found wells, like that we had left, every ten days. There were very few green leaves on the bushes in the small valleys we saw; for no rain had fallen on that part of the Desert for a long time.

After a journey of four moons, we came to the south part of the Desert, and went down into the country of Sudan, where we found a small stream of running water, some bushes, some grass, and a very large tribe of the Abbusebah Arabs, of whom we bought barley and maize, and made some bread. We lost, on the Desert, more than 300 camels, which perished with hunger, thirst, and fatigue; but we did not lose one man. In our passage over it, we saw a great many tribes of Arabs, but none strong enough to attack us. We staid with the Woled Abbusebah one month, to recruit our camels, and then travelled towards the east, on the border of the Sahara,

close to the low country, with mountains in sight, on the south, most of the way; and, in two moons more, we arrived at Timbuctoo. We halted in a deep valley with our caravan, and went, every day, close to the strong walls of the city, to trade with the black men; who gave us for our goods gum, gold, rings, gold-dust, elephant's teeth, fine turbans, and slaves. The little river, that runs close to the wall on the west, was quite dry; and all the people in the city were obliged to fetch water, with asses, from the great river, south of the city about two hours ride on a camel. We also fetched water from the great river, for ourselves, and our camels. I did not enter the city, because I was chosen captain of 200 men, who were appointed to keep guard about the caravan, lest the Arabs, and black men, who hovered round, should carry off the strayed camels. We lost only twenty, during our stay at Timbuctoo; and the sheik gave me, for my trouble, a fine young black female slave, who now lives with my wife.

"After staying at Timbuctoo one moon and a half we returned to Wedinoon by the way we had come; that is, first, west, one moon, along the borders of the Desert, and then north-west, for the sea-coast. But, before we struck off to the northward, we stopped in the hill country, and fatted our camels, and burnt charcoal for them to eat by the way. We durst not take any thing without paying for it, because we were afraid of the inhabitants."

This is a candid declaration that possession belongs to the strongest. This wholesome fear is the only motive that could restrain an Arab from plunder, if he were not hired to be honest; and this

is a powerful incentive to honesty even among Europeans.

Seedy Hamed continued his narrative as follows: "After we had prepared our charcoal, and laid in our provisions, we went upon the level Desert, and in three moons and a half we reached Wedinoon, having been absent almost a year and a half. We had lost about 500 camels, that had either died, or been killed to give us meat; and during our stay at Timbuctoo, and on our return home, thirty-four of our men had died: we had also lost eighty slaves."

The second journey of Seedy Hamed affords the most lively picture of the dangers of the Desert yet presented to Europeans. Other travellers say, "Such things are;" Hamed says, "I have seen such things."

"On our second journey," said the Arab merchant, "we set out from Wedinoon with about 4,000 camels, and more than 1,000 men, well armed, and commanded by Sheik Seedy Ishrel. We laid in an abundant store of barley, and had a great many milch camels, and it was determined to go south, across the Sahara, nearly on a straight course for Timbuctoo, by the way that the great caravans usually travel; though there had been several destroyed on that route, that is to say, one within every ten or twelve years.

"We went to the south, around the bottom of the great Atlas, six days journey; then we halted close by it, to cut and burn wood for the camels; for the caravans never attempt to cross the Desert without this article. Four hundred camels, that is one in every ten, were laden with provisions and water for the journey; all had plenty of water given

them, and, after ten days rest here, we went on the Desert, and steered to the south-east. For fifteen days, we travelled along a smooth surface, baked so hard that the camels could not leave a track upon it, and we kept our course by the stars, and sun, and moon. In this time, we found only one spot where our camels could satisfy their appetites, by eating the bushes in a shallow valley; but the great well in it was filled up with stones and sand, so that we could procure no water. At the end of these fifteen days, however, we came to a fine, deep valley, with twenty wells in it; but we found water in only six of them, because the Desert was very dry. Here we watered all our camels, and filled our bottles, and skins; and, having rested seven days, we set off to the south-east, our camels being well filled with leaves and thorn bushes.

“ We travelled three days on the hard sand, and then arrived among innumerable drifts of loose sand; not such coarse sand as you saw near the sea; it was as fine as the dust on a path, or in a house, and the camels sunk in it up to their knees. After travelling for six days, through this sand, which in the day time was almost as hot as coals of fire, there began to blow a fierce wind from the south-east, called the wind of the Desert, bringing death and destruction with it. We could neither advance, nor retreat; so we took the loads from our camels, and piled them in one great heap, and made the camels lie down. The dust flew so thick that we could not see each other, nor our camels, and we were scarcely able to breathe; so we laid ourselves down, with our faces in the dust, and

cried aloud to God, with one voice, "great and merciful God, spare our lives."

"The wind blew dreadfully for two days, and we were obliged to move ourselves whenever the sand became so heavy upon us, as to shut out the air, and prevent us from breathing. At length, it pleased the Most High to hear our supplications; the wind ceased to blow; all was still; and we crawled out of the sand that had buried us for so long a time; but not all of us, for, when the company was numbered, 300 men were missing. All that were left, having joined in thanks to God, for his mercy in sparing our lives, we dug out the camels from the sand that had buried their bodies, which, together with loading them, took us two days. About 200 of them were dead; and we were obliged to give those that remained a little water from the skins, to wash their parched mouths, and some charcoal to eat.

"We kept on twenty-four days, as fast as we could, through the deep hot sand, without finding any green bushes, worth noticing, for the camels to eat. At the end of this time, we came to a famous valley and watering place, called Haberah. Here we intended to stop twenty days, to recruit our camels, which were almost expiring, and we had thrown away a great deal of salt, to lighten their loads, which they were unable to carry: but who can conceive our distress when we found there was no water in any of the wells of this great valley! Not one drop of rain had fallen there for the last year.

"The caravan, that had consisted of 4,000 camels, and upwards of 1,000 men, was now near

duced to 3,500 camels, and about 600 men. After digging five days, without the smallest appearance of water, all subordination was at an end. The sheik, who was a wise and prudent man, insisted that all the camels should be killed, except three hundred; so that the men might subsist upon their blood, and the little water found in their stomachs, till, by the aid of the Almighty, they should arrive at water. The company would not hearken to this advice, though the best that could possibly be given; no person being willing to sacrifice his own camels. Sheik Ishrel, however, directed thirty of the oldest and most judicious men to select three hundred of the most vigorous of the camels, which they did; but when they began to kill the others, a most furious battle commenced. The shiek, though a man of God, was killed in a moment; two or three hundred more were butchered by each other, in the course of that dreadful day, and the blood of the slain was drunk by those that shed it. About five hundred camels were also killed, and their blood, and the water from their bodies, were drunk by others."

It is with great diffidence that I interrupt the simple and interesting narrative of Seedy Hamed; yet I am tempted to make a reflection, at the hazard of being thought intrusive. Here, even in the desperation produced by thirst, men clung to their property, and rushed upon destruction!

"I had been a captain in the other caravan, and I knew how to steer a course on the Desert; Seid and I, therefore, killed four out of six of our own camels that remained, and gave their water and blood to the other two, which we loaded with a small package of goods, some barley, and some

meat. We then privately persuaded some of our friends to do as we had done, and go forward with us; for to stay there was certain death, and to go back was no less so. We were all ready about midnight, and we moved off without making any noise; our company consisting of thirty men, with thirty-two camels.

"We went towards the south-west, in the hope of reaching Tishlah, another watering place, before our camels should die. The Désert was dry, and hard; we found, now and then, a little hollow, with a few prickly shrubs, which the camels devoured as we passed along; but many died; so that, on the twelfth day, we had only eighteen left. On this day the great God saved our lives by sending a tempest of thunder and rain, which gave plenty of water to our camels, and we filled thirty skins with it. We then steered south, towards the border of the Desert; but, before we went down to the cultivated land, nine of our company, and all our milch camels had died.

"All that was now left of our caravan was twenty-one men, and twelve camels. We halted near a small town called Wabilt, on the bank of a river, where the black men, seeing we were without provisions, gave us some meat, and some bread made with barley. Here we remained ten days to recruit our camels, which were just alive, and then we set forwards towards Timbuctoo. Having travelled to the eastward four days, through a rich hilly country, we found it very tedious for the camels, on account of the trees; we therefore bought some barley, and two cows, which we killed, and went northward to the border of the Désert. On this we travelled eastward, eight days, when

we fell in with the great path of the caravans, and in two days more we came near the walls of Timbuctoo. Nearly all our goods had been expended, to keep us alive, till we reached this city. We had passed many small towns, fenced in with large reeds, to keep off enemies and wild beasts. The black men were afraid of us, and those who were on the outside, ran into their towns, and blocked up the passage; but, finding we did not come to rob them, as the large companies of Arabs often do, but that we were poor and hungry, they exchanged barley and meat for some of our goods.

"The king and people of Timbuctoo had been looking out for the caravan from Wedinoon for two moons, but not a soul had arrived before us, and after delivering up our guns, powder, and lead, to the king's officers, to keep till we should wish to depart, we were permitted to go into the city. Timbuctoo is five times as great as Swerah, and strongly walled in with stone, laid in clay. The house of the king is very large and high, like the largest house in Swerah, but built of the same materials as the walls. There are many houses in that city built with stone, with shops on one side, where they sell salt, and knives, and blue cloth, and hayks, and gold ornaments, and an abundance of other things.

"Neither the Shegar, that is the Sultan, nor his people are Muselmen; but there is a town divided off from the principal one by a strong wall, with one gate in it, that opens from the principal town, and in this all the Moors and Arabs, who are allowed to come into Timbuctoo, are obliged to sleep, or else to leave the city entirely. And no stranger is allowed to enter the Moors' town with

out leaving his knife with the gate-keeper, but when he comes out in a morning it is restored to him. The gate is shut at night, and strongly guarded.

"We remained two moons at Timbuctoo, waiting for the caravan, but it had perished on the Sahara; neither did the yearly caravan from Tunis and Tripoli arrive, for it had also been destroyed.

"I had bought a small snuff-box, filled with snuff, in Marocco, and I shewed it to the women in the principal street of Timbuctoo, which is very wide. There were a great many about me in a few minutes, and they insisted upon buying my snuff and box: one made me one offer, and another made me another, till one, who wore richer ornaments than the rest, told me, in broken Arabic, that she would give me all she had on her person for my box and its contents. I agreed to accept them; and she pulled off her nose-rings and ear-rings, and the bracelets from her wrists and ancles, and gave them to me. They would weigh more than a pound, and were made of solid gold at Timbuctoo, and I carried them to my wife, who now wears a part of them.

"When the caravans arrive, they encamp in a deep valley, about two miles from the city, and they bring their merchandise near the walls, where the inhabitants purchase all their goods; not more than fifty men, from any one caravan, being allowed to enter the city at a time, and these must go out before others are permitted to enter.

"The king is dressed in a white shirt, reaching to the knees, and covered with gold and silver plates that glitter in the sun; he has also many other shining ornaments of stones and shells hang-

ing about him, and has a kind of white turban on his head, pointing up, and strung with different ornaments, and wears breeches like the Moors; his feet are covered with red Marocco shoes. He has no other weapon about him than a large white staff, with a golden lion on the head of it, which he carries in his hand. I only saw him four or five times, for he did not go into the Moors' town. The people do not fear and worship God, like the Muselmen, and they cannot read and write, but they are honest.

"The Shegar, or King, of Timbuctoo had collected about a thousand slaves which come from the south-west, some gums, elephant's teeth, gold-dust, and other things, to be ready for the caravans; but he now gave them up for lost, and he dispatched a caravan consisting of about 3,000 men, 3,000 asses, and 200 camels, with salt, tobacco, cloths, and iron, under the command of his brother, to Wassanah, a great city to the south-east. My brother Seid, myself, and ten of our companions, were hired to carry loads on our camels, and were to receive, when we came back, two hayks each, and some gold."

Time and labour are here valued at a low rate. A journey of fifty-seven days of actual travelling onwards, and of eight months duration, in the whole, is undertaken by two men, with their two camels of burden, for a reward of which two hayks form a principal part.

"All being prepared, we went south, about two hours ride, to the bank of the river, which is here about 500 yards wide. There is a miserable village, containing about 200 small houses. We travelled six days within sight of the river, which

was on our right hand, and running the same way we went. We then went fifteen days on a more southerly course, through a hilly and woody country, when we came to the river again. Every night we made large fires round the caravan, to keep off lions, tigers, and other wild beasts, which made a dreadful howling.

"Having rested five days, we went on in a south-east direction, winding as the river ran for three days; we then climbed a high ridge of mountains, which took up six days; the river ran by the steep side of the mountains. Having got over them, we came to the river again, where it was very narrow, and full of rocks that dashed the water dreadfully. We travelled twelve days on a good winding path, in sight of the river nearly every day; it was now very wide, and looked deep. After this we travelled fifteen days, mostly in sight of the river, when we arrived at Wassanah.

"Wassanah is near the bank of the river, but not very close to it. The river is here so wide that, looking across it, we could hardly see a man on the other side. The people of Timbuctoo call it Zolibib; those of Wassanah call it Zadi." Here we have a new name for the great river of central Africa. The Niger of Europeans, the Neel el Abeed of the Arabs and Moors, the Joliba of the Bambarrahs, the Dialliba of the Foolahs, the Zolibib of the Timbuctans, is the Zadi of the people of Wassanah. To dispute concerning the proper name of a river which waters so many countries, is to dispute the right of each people to call the river of their country by what name they please.

"The walls of Wassanah are thick and strong, and much higher than the walls of Timbuctoo;

but the stones are not laid in clay or mud. I was permitted to walk round them, in company with six black men, and it took me one whole day. They form a square, with a large gate on every side. The country around is cultivated, and has barley, rice, and other things planted in it. There are many cattle, asses, and speckled fowls, belonging to the city.

“The people of the caravan were allowed to enter the city only twenty at a time, and these were obliged to go out before night; we had been there more than one moon before it came to my turn; when I found almost the whole of the ground covered with huts, made of stones without clay, with reeds laid across the top, and, over them, large leaves.

“The king is called Oleeboo, which means, in the black men’s talk, good sultan. His house is a very large square, and high, and built with stone; they would not let me go into it. He dresses in a white shirt, and a caftan of red cloth with sleeves, and a pair of trowsers. His hair is tied in small bunches; he wears a very high hat made of canes handsomely coloured, and adorned with fine feathers. His sandals are bound up with gold chains; he has a great gold chain over his shoulder, with a bunch of bright stones and shells hanging on his breast; and, by his side, a large dagger in a gold case.

“The city has twice as many inhabitants as Timbuctoo, and we saw a great many towns near it, on the other side of the river. The people are heathens, and they do not read or write; yet they are hospitable, and do not steal. But I hope the time is near when they who fear God and his pro-

phet shall either turn them to the true belief, or drive them from this goodly land."

How should we be surprised to see the genuine piety of Seedy Hamed, his trust in God and submission to his will, blended with intolerance; if the history of mankind, and our own observation, did not inform us that every man's belief is, in his opinion, the true one, and that most bodies of men, who have had the power, have endeavoured to force their belief upon others!

"The inhabitants," continued Hamed," catch a great many fish, and have boats, hollowed out of great trees, that will hold ten, fifteen, or twenty men.

"Having traded away all our goods at Wassannah, Shelbaa, the King of Timbuctoo's brother, and the leader of the caravan, took 300 slaves, and many teeth of ivory, and dazzling stones, shells, and gold, and we went back the same way to Timbuctoo, which took us three moons; and we were gone, from the time we left it to the time we returned, eight moons. At Timbuctoo I was paid, by the chief of the caravan, according to promise; and, a few days after, a caravan arrived from Tunis, which we joined, on our return to our own country.

"The caravan we joined at Timbuctoo was a very large one, being the caravans from Tripoli, Tunis, Algiers, and Fas, united; and when every thing was ready, we set off; and we travelled northerly twenty days, among hills and trees, passing many small streams of water, running towards the great river, and many small towns, most of them fenced with good stone walls, but some with cane, and thorn bushes. The inhabitants are Moors and

Arabs, mixed with black people, all of our own religion. They do not attack the caravans, unless the caravans attempt to rob them.

“After having refreshed our camels, for ten days, in a beautiful valley, and filled the sacks with coals, we mounted up to the Desert, and steered on the flat level away to the north. As we went along, we came to some small valleys, where the Arabs feed their camels, and live upon their milk, and think themselves the most learned, virtuous, and religious people in the world, and the most happy too, though they have neither bread, nor meat, nor honey, nor any clothing, except a rag tied round their waist. We steered about north for eighteen days, when we came to the usual watering place called Weydlah. There was a great deal of water in the pond, for it is in a deep pit never known to be dry ; but it was black and salt, and almost covered with a thick green scum : we could see the tracks of lions and tigers near the water.

“Our caravan consisted of about 1500 men, most of us armed with double-barrelled guns and scymitars, and we had about 4,000 camels. It was a long journey to the next well, and we rested six days in a valley at a little distance from the pond. We always made the camels lie down in a circle, placing the goods in the centre, and the men between the camels and the goods ; we had 200 men always on guard. In the night of the sixth day, we were attacked by a very large body of wandering Arabs. They had got within a few yards of us before they were discovered, and having fired their muskets among us, they ran in like hungry tigers, with spears and scymitars in their hands.

They threw the whole caravan into confusion ; but our guards kept them off, till we seized our arms, and rallied. The fight continued for about two hours, hand to hand, and breast to breast, without any light but the blaze of the powder ; at this time the assailants gave way, and ran off. I was wounded in my thigh, with a ball, and Seid on his breast, with a dagger.

“ In the morning we numbered our men, and found that 230 were killed, and about 100 wounded. 300 camels were either slain, or so badly wounded that they could not walk, so we killed them. We found 700 of our enemies lying on the ground, either dead or wounded ; those that were badly wounded we killed, to put them out of pain ; and those that could walk, which were about a hundred, we took with us as slaves. We picked up 220 good double-barrelled guns, and about 400 scymitars, or long knives. We were told by our prisoners that the company which attacked us was upwards of 4,000 men, and that they, had been preparing for the attack three moons.

“ We were afraid of another attack, and therefore steered to the north-east, out of the course the caravans usually take, and after twenty-three days journey, we came to a place called the Eight-wells, where we found plenty of good water. Fifty of our men had died, and twenty-one of the slaves. We remained near these good wells eleven days, our camels feeding on the bushes in the valleys near them ; when we travelled north-westward ten days to Twati, a good watering place ; for the last two days, we had waded through deep sands. We rested here two days, and then went

down north into the country of dates, and came to the town of Gujelah, a little strong place belonging to Tunis."

This is the Aujelah I passed through in my way from Cairo to Fezzan. Seedy Hamed's journey from Timbuctoo to this place had occupied 80 days; 51 of which had been days of travelling, and 29 days of rest.

"At Gujelah," continued Hamed, "we found fruit and water, meat and milk, and here the caravan for Tripoli left us. We stayed here ten days, and then went on north-easterly twelve days to Tuggurtah, where the caravan for Tunis left us. Tuggurtah is a very large city, with high thick walls, and has a great many people in it, all of the true religion, and a vast number of black slaves, and a few white ones. We then travelled ten days to the high mountains, where the caravan for Algiers parted from us, and we remained with about 200 camels and 80 men, going to Fas. We then travelled over a great mountain which we were told belongs to the same ridge we see close to Marocco and in Suse, and in two moons more we arrived at Fas, having been gone more than two years."

Thus ended Hamed's narration of his travels; in which there are three things to be remarked respecting the country. First, that, in a north-east course from Timbuctoo, twenty days journey of fertile land intervene between that city and the Desert. Second, that the Desert is uniformly spoken of as being more elevated than the fertile districts to the north and south of it. Third, that there is no mention made of those islands in the sandy ocean called oases by the Greeks, and wahs

by the Arabians, which are said to contain pasture lands and fixed habitations ; the resting places of Hamed being only hollows, affording wells and bushes, and resorted to only for the purpose of temporary refreshment. That such wahs do exist, cannot be denied ; because the Arabs of Ludamar and the Senegal, who inhabit the Desert after the rains, have numerous herds of oxen ; but they appear to be out of the track of the caravans ; and those of Ludamar, at least, are incapable of supporting the cattle during the dry season.

CHAPTER XVIII.

ARABS OF THE SAHARA, SUSE, AND MAROCCO.

THE general surface of that part of the Sahara seen in my travels was smooth, hard, and of a light reddish brown ; the mountains of loose sand were within a short distance of Cape Bojador. The valleys, or dells, I saw, were from five to thirty feet below the surface of the plain ; they were mostly scooped out in the form of a bowl, and contained from one to five acres. They seemed to serve as receptacles for the little rain that falls there ; and the thorn bush, on which the camels feed, was thinly scattered over them. These hollows were ten, fifteen, and twenty miles apart.

The Bedouin Arabs of the Sahara are the descendants of the ancient Arabians ; and their bold

and figurative language is the same that was spoken in Arabia in the time of Muhamed, twelve centuries ago; it is distinguished by its powerful emphasis and elegant cadence. When the Arabs converse peaceably, it strikes on the ear like soft wind music; and when they speak in anger, it is like the roaring of an irritated beast of prey.

Most of the Arabs who inhabit this vast desert live entirely on the milk of their camels, and wander from valley to valley, as the produce of each is consumed. They live in tents woven from the hair of these animals; those I saw were in the form of an oblong umbrella, and reached within two feet of the ground. One of these tents is the habitation of a whole family, and the same mat serves as a bed for all. They lie down, wrapped in their hayks, the children between the grown persons, and close together, to keep off the cold winds that blow under the tent in the night; their bushy hair, which resembles a thrum mop, serves them for a pillow. The family consists of the husband, the wife, or, sometimes, more than one wife, and the children that are unmarried; these are generally about four, but sometimes six or eight. The rich Arabs have one, two, or three negro slaves, who are allowed to sleep on the same mat with themselves.

The father of the family is its absolute chief. He deals out the milk to each individual with his own hand, and none dares touch it till it be thus divided. He always assists in milking the camels, puts the milk into a large wooden bowl, and if it do not reach the mark proper for the consumption of the family, he raises it with water, if there be any; then gives each his portion, and takes his

own. The large bowl has probably been in the family for ages, and is frequently split in every direction, and held together by small iron plates, with rivets at each end. Some of these bowls will contain five gallons. The milk is distributed in a smaller bowl, and if any be left, it is put into a skin, and drank at noon the next day.

When the place affords food for the camels during some days, they are driven out early in a morning, and home in the evening. They are always made to lie down before the tent of their owner, with their tails towards it, and have the joint of one knee bent, as it is thrust through the running noose of a rope; but this is only fixed on the leaders; the others remaining quiet when these are fast. In this manner they are suffered to lie till about midnight, when the rope is drawn away, the net which covers the bag, to prevent the young ones from sucking, is taken off, and the camels are milked. As each is milked, the net is replaced, and the animal is made to lie down; they lie till day-light, when they are made to rise; a little milk is drawn from them; the young ones are allowed to suck the remainder; and the net is put on again, not to be removed till the following midnight.

While the head of the family is thus employed, assisted by all the males, the wife and the females are employed in striking and folding up the tent, selecting the camels that are to carry the baggage, and loading them. The old men, the young children, and the women who cannot walk, are put in a kind of leathern basket, with a bottom like the tree of a saddle, which is placed on the back of one of the quietest camels. The husband, hav-

ing told his family what course to steer, mounts his camel, and sets off for the spot where the tent is to be fixed. The wife follows, and when she arrives at the place, she unloads the camels, lets them go to feed, spreads the tent, puts all the baggage under it, clears away the small stones, lays down her mat, arranges her bowls, and hangs up her skins of water, if there are any.

The Arabs begin their journey early in a morning, and pitch their tents about four o'clock in the afternoon, if they can. The families of the same encampment travel together, and each man can distinguish his camels, among five hundred, or a thousand. A large party will frequently travel together half the day; then separate, and encamp within a few miles of each other. When a place of encampment is agreed on, the men go out different ways, on their camels, to see whether there are any enemies near.

The Arabs are ever ready to attack an inferior or an equal force, and they fight for the sake of plunder. They attack the negro towns in the vicinity of the Desert, which are walled in to ward off their incursions; and if they prevail, they retire to the Desert with the spoil.

The Arabs of the Sahara are about five feet seven or eight inches in height, thin, but tolerably well made. Their complexion is a dark olive; they have high cheek bones, lank cheeks, aquiline noses, thin lips, and round chins; their eyes are black, sparkling and intelligent. They have long beards, and long, coarse, thick black hair, which the men cut to the length of six or eight inches, and as it is never combed, it stands out in every direction from the head.

The Arab women are short and meagre, and their features are harsher than those of the men. They braid their long black hair and turn it up, fastening it into a bunch on the head with thorns. The upper lip is raised by the two eye teeth, which they take great pains to cause to project and turn up. Their teeth are white; their eyes are black and extremely beautiful. They are clad in a garment of camel's hair, which hangs down from the shoulders nearly to the knees, and is sewed up on the sides, but leaves the arms and breast uncovered. At the back is a fold in which the infant is carried.

The men are lords and masters in their families, and the women are necessary drudges. They do not join in the devotions of their lords, and seldom speak when men are conversing. The Arab is high-spirited, brave, hospitable, and compassionate; yet he is rapacious, and revengeful. He is proud of being able to maintain his independence, though on a desert, and he despises those who are so mean and degraded as to submit to any government but that of the Most High. He is sole master of the wealth he possesses, and always ready to defend it. He is elevated in rank, for the traditions of his ancestors have been handed down to him for a thousand years. He is content to live on the milk of his camels, and he thanks God for his continued mercies. He is learned, for he can read and write. The koran, written on skins, is kept in every family, and also a great number of poems and tales. Male children are never corrected; females are beaten without mercy.

In every division of a tribe there is one man

who acts as teacher to the children. He has a board, on which they write with a reed, and ink of their own making; and when it is written over, they rub the writing out with sand, and begin again. The oldest and best informed receive their lessons directly from the master, and become teachers to the rest. The boys attend without any compulsion; and if they grow weary of receiving instruction, they quit the lesson without fearing reproach. The teacher reads or rehearses chapters from the koran, or some other book, explains the meaning, and amuses the children by telling them tales that are both entertaining and instructive. The boards which I saw must have been the school books of many generations, for, like the bowls, they had been split, and like them, they were kept together by small iron plates with rivets.

The commerce and manufactures of the Arabs of the Sahara will not long detain the reader. The former is comprised in exchanging camel's hair for hayks and blue cotton cloth, with itinerant merchants, like Seedy Hamed; the latter in spinning and weaving the hair into tent cloths and garments; and in a portable forge, which travels with the tribe, and supplies it with knives, and small rough axes.

I did not see or hear of the smallest symptom of disease in the Desert; and there were in the tribe to which I belonged, two men and one woman, who were in appearance much older than any persons I had ever seen. They had no hair whatever; their eyes were totally gone from their sockets, their flesh was entirely wasted away, and their dried skins were drawn tight over their

sinews and bones ; they had lost the use of all their limbs, and their voices were feeble, squeaking, and hollow. These old people always received the first portion of milk, and even a larger portion than the acting head of the family, when there was not a sufficient quantity. One of the old men belonged to a family that always pitched its tent near ours. Whenever we moved our residence, a camel was first prepared for the old man, by putting on its back a leathern basket, with skins, or other soft things in the bottom : he was then lifted up, and placed carefully in it, with a child or two on each side of him, to keep him steady. When the family stopped, the old man was taken from his camel, and milk, or water, which had been saved for this particular purpose, was given him. When the tent was pitched, he was carefully taken up, and laid under it, on the mat where he was to sleep.

This is a most affecting picture of respect and attention due, but, with us, not always paid, to a human being who has out-lived the power of providing for his own wants. Infancy is beautiful, and hope accompanies it ; youth is interesting, and affords present satisfaction ; but extreme age is divested of all that was agreeable, and can only be loved in remembrance of the past.

I asked Seedy Hamed what he thought might be the age of the old Arab ; and I shall report his information on this subject, as he gave it, not daring to make any comment. He answered, " About eight zil." A zil consists of forty lunar years, which would make the Arab about three hundred years old. Seedy Hamed farther said that he had seen, in the Desert, many men of the

age of from seven to eight zil, and that it was very common to find them retaining all their faculties at the age of five zil, or 185 years. He added, that the Arab of whom he bought me had lived nearly five zil, though he was very strong and active. I asked by what means an Arab knew his age. He replied, "Every family keeps a record of the names and ages of its children, which is packed in the same bag with the koran. The Arabs who live in the Desert," continued Hamed, "live entirely upon the milk of their camels, and they have no sickness or disorders: but, take the same people from the Desert, and let them live on meat, and bread, and fruits, they become subject to pain and sickness, and, at most, live only to the age of two zil and a half (92 years), while not one-tenth of them live to the age of one zil (37 years)." "I myself," added Hamed, "am well when I live on the milk of the camel only, though I may not get half as much as I want; and I can bear heat, and cold, and fatigue, much better than when I live on meat, and bread, and fruit, and have plenty of good water."

I am not disposed to dispute the virtues of this elixir of life; but, with all due deference to camel's milk, I think temperance comes in aid of its good qualities: and I apprehend that repletion and the humidity of the air may concur with meat, and bread, and fruits, to shorten the lives of the Arabs, when transplanted from the Desert into a land of plenty.

The common camel can travel a hundred miles in a day. His motions are heavy and uneasy; his steps are long. Though he seems to go on slowly, when walking, it is difficult for a man to

keep pace with him without running; when he trots, he goes from six to eight miles an hour. He is sure footed, and walks firmly on the hard, dry surface of the Desert, or on the sand; but it is difficult for him to go up or down steep hills, and he slips about and strains himself on muddy roads. A good new milch camel, on the Sahara, will give about a quart of milk at midnight, and about a gill in the morning, besides what is sufficient to nourish the young one. The camel brings forth a single young one at a time, and generally once in two years: she is said to attain her full growth in six or eight years, and frequently to live fifty or sixty. Care is taken to preserve the urine of the camel, when at a distance from fresh water, both to wash the vessels in which the milk is put, and to mix with the milk itself.

Such are the particulars respecting the Arabs of the Desert that I was enabled to collect in their country: the Frenchman, of whose captivity I have given an account, had a farther opportunity of making observations, from his residence among them. I shall select some of these, premising that they relate solely to the Moguert, a border tribe, inhabiting that part of the Sahara which reaches to Suse on the north, and the Atlantic ocean on the west. Their manners may resemble those of the interior in most respects; but, as mention is made of lions, leopards, cattle, sheep, goats, and rivers, they must be near a more productive country than the Desert, and may therefore be supposed to have advanced one step in the enjoyment of the conveniences of life.

When a Moguert wishes to marry, he asks the

girl of his choice of her father, who cannot refuse her, unless the lover has done something contrary to the laws of the people. If he be poor, her family assist him; if he be rich and they are poor, he supports them in his own tent.

When a woman is not agreeable to her husband, or a man to his wife, they have it in their power to part, and the woman retires to her family. If the husband wish her to return, he follows her; but if she persist in refusing, she is free, and may marry another. If, however, she have a child, her retreat may not last more than eight days, or she is liable to be punished with death. If a man beat his wife, it is a certain indication that he loves her, and does not mean to part with her; if he content himself with reproaches, she thinks herself despised, and she retires to her parents; hence it is that, in the most trifling disputes, the women are cruelly beaten; and they consider this treatment as much preferable to the humiliation they would experience from their own family, if the husband were to carry his complaints to them.

Although polygamy be authorized by their religion, few of the Arabs take more than one wife. If she have the good fortune to bring male children, her husband's regard for her is established, and she reigns mistress of the tent. The fidelity of the wives is incorruptible. They believe that, if they should fail in this duty, they would, in the next world, be the slaves of those who had fulfilled it.

The women often visit each other, and the visitor is honoured by being permitted to do all the work of the tent; and, to do her still greater honour, the work is often doubled on the occasion.

A feast is prepared, the visitor dresses the meat, churns the butter, and takes upon herself all the offices of mistress of the tent, while the real mistress entertains her with an account of family affairs, and those of the tribe.

An Arab must be poor indeed not to have one negro slave; and if the slave be married, as he commonly is, his wife is a slave also, and is employed in the drudgery of the tent.

There is nothing like force employed in the education of the children. They are instructed by priests who travel about the country, and who are so highly respected that they have no need of cattle; the cattle of the tribe is theirs, and they find subsistence every where.

At seven or eight years old the head of a boy is shaved, leaving four locks of hair, one of which is cut off at a meeting of the family on each remarkable action performed by the youth. If he kill a wild boar, or other beast of prey, that should fall upon his flock, he loses one of his locks. If he swim to the assistance of a camel that is carried down the stream in passing a river, and save it, another is cut off. If he kill a lion, a leopard, or a warrior of a hostile tribe, he is considered as a man, and his head is entirely shaved. It is seldom that a Moguert reaches the age of twenty without having attained this honour; for as he is ashamed of being treated like a child, he exposes himself to the greatest dangers to deserve it.

The finery of the men consists in the beauty of their muskets, sabres, and daggers, and in a string of large white crystal; that of the women in necklaces of amber, coral, and beads, and ear-rings of

silver or gold. Their riches consist of their herds, and they take the greatest care to preserve them. If a beast be sick, every method is taken to recover it; when there is no hope, it is killed in the name of God, and eaten.

War is not formidable among the Moguerts. Their intention is not to kill; they only endeavour to surprise, disarm, and plunder. Whatever losses an Arab may meet with, he is never heard to complain. He endures hunger, thirst, and fatigue, with patience, and his courage is proof against every event. "God will have it so," he says; but his resignation does not prevent him from employing every means in his power to avert misfortune.

The Arabs are all thieves. It is true that an Arab is severely punished if he rob an Arab of his own tribe; but, to be punished, he must be detected at the very moment. When any article is stolen unperceived, it belongs to the thief. In vain would the owner recognise his property in the tent of his neighbour, he could not reclaim it; it ceases to be his the moment he has been negligent in the care of it. General care, however, and the punishment that attends the crime, if detected, prevent robberies from being frequent.

The hospitality of the Arabs is the theme of every description that has been given of their manners. When a stranger appears in an encampment, the tent of the chief is pointed out to him, and if the master be from home, the wife or the slave advances to meet him, and presents him with a draught of milk. His camels are unloaded; his effects are ranged around him, a mat, of which the owner deprives himself, is given him, and a repast

is prepared for him. Sooner than let him want, his hosts would go without a supper themselves, or procure food from their neighbours. But, if custom had not made a provision for it, the chief could not entertain all the strangers who happen to pass. Every tent contributes to his stock; each individual commonly furnishing him with two pounds of ground barley per week. This is a great advantage to him when he happens to have few travellers to entertain.

When it is determined to quit an encampment, which never happens till the pasturage is exhausted, the chief sets off to choose another spot. In these removals, the negro slaves conduct the women, the camels, and the herds; while the Arabs scour the country in front, to give security to the march. The journey is performed slowly, that the cattle may have time to feed by the way. As water is scarcely to be met with in this part of the Sahara, the inhabitants dig pits, at regular distances, to preserve the rain water; which, stagnant and putrid as it may be, is the only water that man or beast may hope for. Whenever the wind begins to fill the air with sand, the Arabs decamp, load their camels, turn their backs upon the gale, and haste away.

The ostrich is found on the confines of the Desert, from Wedinoon to Sennaar. It is about eight feet, from the foot to the beak, when the neck is erect, which is its natural position. It both flies and runs; for though it never rises from the ground, it is considerably assisted by its wings, which enable it to run several hundred miles on the Desert in a short time. These birds are sometimes seen in large companies by travellers, and

are mistaken, at a distance, and in the twilight, for a host of plundering Arabs.

To hunt the ostrich, a party of twenty Arabs, mounted on desert horses, ride gently, against the wind, at the distance of about half a mile, one behind the other. They examine the prints of feet till they find those of the ostrich, and they follow them till they see the bird; they then rush towards it at full speed, still keeping the same distance from each other. The ostrich finding the use of its wings, against the wind, laborious, turns towards its pursuers, and if it escape the first and second, it is generally brought down by one of those that follow; they are, however, frequently a whole day before they can secure their bird. The Arabs seldom use their muskets in hunting the ostrich; but rather trust to a hard heavy stick, about two feet long, and three inches in circumference, taken from the gum-tree, which they throw with great dexterity at the legs of the bird, and break, or maim them. Had the ostrich the sagacity and patience to persevere in its first course, vain would be the speed of the desert horse, to overtake it.

When the Arabs have killed their bird, they pluck the feathers, and cut up the carcase, dividing both into as many portions as there are hunters, without nicely regarding their equality. Each person then puts a knife, a key, a piece of money, or any trifle he can know again, into a corner of a hayk; and they wait till some indifferent person appear, whom they engage to place the different articles upon the different portions of the ostrich: each hunter then takes his token and the flesh and feathers under it.

Before I conclude my account of this remarkable race of men, I shall trace them through Suse and Marocco; the Arabs of these countries having emigrated from the Sahara. They still keep flowing northward, in a regular stream, whenever the devastations made by plague or famine leave a void in the cultivated lands.

In Suse the Arab has taken a great stride towards civilized life; he is become a cultivator of the earth. The horsemen employ themselves in escorting the caravans, and in plundering those they are not paid to protect. They are most formidable robbers; rushing on the travellers with unequalled rapidity, and carrying off every thing that falls in their way. Their horses are taught in an admirable manner; they know their master, are obedient to his voice, and will not be mounted by any other.

An English merchant *, settled at Agadeer, was in high favour with the Arabs in the vicinity, who invited him to an entertainment. The saloon in which it was given was of nature's own construction, a romantic valley, about four miles east of Agadeer; the walls that inclosed it were mountains; the ornaments were plantations of the most exquisite fruits: figs, grapes, citrons, oranges, peaches, apricots, water-melons, and walnuts. The dinner consisted of two sheep; one roasted whole upon a wooden spit, fashioned on the spot; the other baked whole, in an oven formed in the ground for the occasion. The Arabs never eat vegetables with their meat; and, when they see Europeans do so, they express their surprise, and observe that the flavour of one destroys that of the other.

* Jackson.

The same merchant was invited to visit the Khalif or viceroy of Suse, at his castle at Shtuka, which is about thirty miles south of Agadeer. This prince was an Arab, and Sheik of a division of the Woled Deleim, which had emigrated from the Sahara. The merchant passed through the fine open country which I passed afterwards, and on his arrival at Shtuka was lodged in a tent, in a large garden adjoining the castle.

From Shtuka, the merchant attended the Arab prince in an excursion to the coast; and on their return in the evening, they approached a douar, or encampment of the Abusebah Arabs, of which the prince was also Sheik. These people, on seeing their chief, came and kissed his stirrup, and intreated him to pass the night with them. Arab hospitality was not to be refused, and the prince intimated to his guest that they could not do otherwise than pass the night with these people. To render it agreeable to the merchant, he endeavoured to engage some of the ladies of the douar to dance; but they declined dancing before a Christian; and when he urged that the Christian was his guest, they declared that their splendid ball dresses were not made up. The prince, however, with the true energy of an Arab, was not to be diverted from his purpose of amusing his friend; and went himself to a douar, at some miles distance, where he prevailed upon six young ladies to return with him, to exhibit to the stranger the dances of their country. The tents were cleared and lighted for the ball.

The forms of the ladies were elegant, their eyes were black and sparkling; their manners were graceful, modest, and unassuming. They wore

robes of Indian muslin, with girdles and shawls, of silk and gold, of the manufacture of Fas. The merchant was afterwards informed that these ladies belonged to some of the principal Arab families, and that they had consented to dance on this occasion only to oblige their Sheik.

The music consisted of a kind of flageolet, a sort of violin with two strings, a kettle-drum, and a pair of steel castanets. The tunes were gay and sprightly. The ladies danced slowly at first; apparently without taking the foot from the ground, yet gradually advancing; after which they performed different steps; and, turning round on the toe, they danced a most elegant shawl dance. In the whole of their performance there was not a movement that was not consistent with the strictest modesty. The ladies were encouraged from time to time by expressions of approbation from twelve captains of the viceroy's guard, who were Arabs of the Woled Deleim, and who, together with the English merchant, sat in a circle round them; these warriors exclaiming, "Bravo, O Arabs! there is none equal to the Arabs! Excellent are the beauty, modesty, and virtue of the Arabs!"

When the dancing had continued about three hours, the supper was brought in: it consisted of two sheep, cuscasoe, and vegetables. The Moors who were of the party ate plentifully; the abstemious Arabs very sparingly; the ladies partook of dates and sweet cakes. They seldom masticate their meat, but when they do, they think it gross to swallow it; they therefore only press the juice of it, and throw away the substance.

On the return of the merchant to the castle of

the sheik, he was told by the Arab captives that he had been treated with extraordinary honours. Among the Arabs, men and women do not dance together. The men form two lines, of six or eight in each. They carry themselves erect, their arms hanging down close to their sides, and move obliquely to the right and to the left, first with their heels, then with their toes, but not taking their feet from the ground; thus they glide along slowly, keeping exact time with the music. They afterwards vault in the air, and perform somersets, and various feats of agility. The Arabs sing with great taste; and some who have excellent voices, are selected to sing for the entertainment of the company. In the summer season, the whole country blazes at night, with the light of their encampments.

When the Arabs make a solemn covenant to assist each other, they give, but do not shake hands, the palms of the right hands of the parties coming in contact with each other, and the thumbs one over the other. This is an obligation, which nothing can dissolve, to stand by each other till death.

The Arabs are of a restless ungovernable spirit; their independence is depicted in their countenance. They are gay and cheerful; and their simple mode of living is so congenial to the human constitution, that they have no idea of sickness, except as it may attend old age. The Arab wears a frock, or a hayk four yards long, and a yard and a half wide, spun from the wool for which he has bartered some of his camels; and if he choose to wear linen or a turban, he procures it

from a Jew trader, or from Mogador, in exchange for the skins of the goats he has eaten.

Lastly, let us follow the Arabs into Marocco. Here they inhabit the immense plains west of the Atlas, and are the agriculturists of the country. They continue to live in tents, and cannot endure to sleep in the confined air of a house. They speak the true Arabic, and are a fine race of men, possessing some of the noblest qualities of human nature. Some of the women are extremely handsome. They have fine figures, fine features, large black eyes, dark eyebrows, long eye-lashes, and white teeth.

The Arabs live in douars, or villages of tents; these are made of goats and camel's hair, and are impervious to the rain. They are commonly from twenty to twenty-five feet in length, and are seldom more than eight or ten feet high in the centre, which is the highest part. The tent of the sheik is about forty feet in length, and fifteen in width, and has one of the long sides open to the sun. In districts which are exposed to the attacks of the neighbouring tribes, or of wild beasts, the tents are arranged in a circle; the tent pegs are indented within each other, and a fence of thorny bushes, secured by posts, encircles the whole. The space thus inclosed sometimes consists of several acres. In the centre is a large tent which serves for morning and evening prayers, and for a school, at which boys are taught to read the Koran. The camels, horses, mules, cattle, goats, and sheep, are inclosed at night within this circular area; a fire is burning during the night, to keep the lions and other ferocious animals at a distance; and the nu-

merous dogs inform their masters of their vigilance by their incessant barking.

The Arab women daily grind the corn with a mill composed of two circular stones, eighteen inches in diameter; in the upper one is fixed a handle, that turns it on an axle projecting from the stone beneath. They daily make bread, which they bake well or ill, as it happens, on an iron plate, or simply by laying it on the hearth. On their removals, which occur when they are in want of fresh pasture, or when they wish to give rest to the old, the men are seated on the ground in a circle, with their elbows on their knees, conversing together; while the women take down the tents, pack the effects, and load the camels or oxen. The old women afterwards carry bundles, and the young their children. In certain poor parts of the country, women are seen drawing the plough with a mule or an ass.

Children, however numerous, are little incumbrance to their parents; for, as soon as they are able, they attend the flocks, carry wood, and assist in agricultural labours. In the evening all the boys in the douar assemble in the common tent, where, by the light of a fire, they read lessons from the Koran, transcribed on boards.

Children sleep in the tent of their parents till they marry, when they receive a tent, a mill to grind corn, a wooden bowl, a basket, and two earthen dishes, for the domestic establishment of a new family; and a number of horses, cows, camels, sheep, and goats, and a quantity of wheat and barley, as a provision for its support.

The dress of the Arabs in Morocco consists of a long coarse frock of undyed wool, which is girded

about the waist, and when the men go abroad, they add the hayk. They cut their hair close, and wear no cap or turban; their legs are always bare, and they seldom wear slippers. The dress of the women is nearly the same; but they put on the frock so as to form a bag on the back for the residence of their infants, which they occupy while the mothers perform all the drudgery of the family. The hair of the women is long, worn in different plaits, and covered with a handkerchief, which is tied close to the head. They are fond of gold and silver ornaments, and are never without a number of necklaces of beads.

Almost the whole employment of the Arabs of Marocco consists of the tillage of the ground in the vicinity of their encampments, and the tending of their cattle. As all landed property in Marocco, except that which is immediately connected with the towns, belongs to the Emperor, the Arabs procure a license to occupy the ground they remove to, for which they pay a part of its produce. The plains of Marocco are surprisngly fertile; but the regular chain of extortion that links the cultivators to the Emperor often occasions them to raise little more corn than will provide for their own consumption, and pay their taxes.

There are fixed spots to which the Arabs convey their grain, cattle, poultry, and fruit, one day in the week, to market, and here the Moors of the towns resort to purchase them.

If travellers be disposed to sleep at a douar of Arabs, one of the party presents himself at the confines of the encampment, and exclaims, "The guest of God!" The sheik enquires if the travellers bring their own tents, and, if they do, he di-

rects the servants, where to pitch them; if they do not, they are conducted to the guest's tent of the douar. In either case, the sheik superintends the unloading of the baggage, and says, "For all this I hold myself accountable."

If the traveller be a European, he frequently regales himself with tea, to which he invites the sheik and a few of his friends. This beverage is called by the Arabs, "hot water and conversation;" they drink half a dozen cups, at least, and they like it very sweet. A few lumps of sugar, distributed among them, conciliates their favour. They consider sweets as emblematical of peace; they also consider them as, what I believe they are to every unvitiated palate, luxuries.

When the servant has placed candles in the tent of the stranger, he retires, saying, "Good be with you this evening;" a salutation which is always returned, even to the meanest slave.

The women little regard the hours of visiting, and will sometimes come late to converse with Europeans. If the guard tell them that the Christians are undressed and in bed, they are as much surprised as we are to see them sleeping with their clothes on, and in the open air.

The morning salutation is, "May your morning be accompanied with the knowledge of God;" or, "Good morning to you;" or "May your morning be good." A salutation, when equals of the middle rank meet, is touching hands, and then each kissing his own. They then say, "And how are you? and how have you been? and how long it is since I saw you? and how are you? and how are your children? and the people of your family, how are they? certainly you are well." And,

sometimes, they continue repeating these enquiries and compliments for a quarter of an hour. If an inferior meet a superior, he kisses his hand, or his garment, and retires ; if the disparity of rank be very great, the inferior kisses the stirrup of the other.

The douars of the Arabs, in the plains of Marocco, are commonly fixed at a distance from the tracks of travellers, to lessen the burden of hospitality in a country where travelling is frequent ; every Muselman being entitled to three days gratuitous entertainment wherever he chooses to halt on his journey. A Christian, or a Jew, would be expected to make a trifling remuneration. The tents, when in a place of security, are pitched in a straight line.

An Arab courier while waiting at Marocco for some dispatches that he was to carry to Mogador, saw his own figure reflected in a looking-glass, and, believing it to be another courier, he asked what place that man was going to. He was answered, "To Mogador." "Then," said he, "we will travel together." It was some time before this man could be persuaded that he saw his own figure; or be convinced that it was possible, as he said, "to see one's self through a stone."

The wild Arabs of the province of Shawieya, while mounted, and the horse is curvetting, will cut their name on his side with their spur, which is a spike of iron, six inches long, hung loosely at the heel of the stirrup.

Having now traced the Arabs from the banks of the Senegal to the shores of the Mediterranean, and observed the variations of manners produced by the change of country, I shall quit them for the

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present, after a few short remarks, and resume the narrative of my travels.

It is extraordinary that these Asiatics should have pervaded Africa, from about the eighteenth degree of north latitude to its northern termination, and from the Arabian Gulf to the Atlantic Ocean, without adopting the customs of, or mingling with, any of its original inhabitants.

This continued view of the African Arabs proves that they are not wanderers, or sojourners in deserts, from choice; for though there are Arabs in northern Africa wherever there is a desert, they prefer an agricultural, and more stationary life, when it can be obtained.

Goldsmith says,

“ Man wants but little here below.”

How is this maxim verified in the life of the Arab of the Sahara! His daily wants are circumscribed to water, a quart of camel's milk at midnight, and a gill in the morning; and it may be added that when a man is restricted to little, “ he wants that little longer.” Continued health and the extreme duration of human life seem to be attainable only by rigid abstinence, and constant exercise in the open air.

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CHAPTER XIX.

SUSE. ATLAS. SHELLUHS.

HAVING recovered at Mogador the fatigue of my journey through the Desert, I parted with my conductor Seedy Hamed; and considering that my hasty march through Suse did not make me sufficiently acquainted with this delightful province, I determined to return to Agadeer, and from thence to visit Terodant.

The distance between Mogador and Agadeer is about seventy-six miles, and I performed the journey in two days. Our road, which lay on the sea-coast, presented to our view one continued expanse of wild rocky, mountainous country. Our progress could be compared to nothing but the continual ascending and descending of a series of rough stone steps. In one part, in particular, the descent was so steep, and the road so filled with large masses of stone, that we were obliged to dismount, and walk a mile and a half, with great caution, and much difficulty.

Agadeer is situated on the declivity of a high and steep mountain, the termination of one of the points of the Atlas towards the Atlantic Ocean. It has no water, except what is produced by the rains, and preserved in subterraneous apartments. One of these is attached to every respectable house, and contains a sufficient quantity of water for the consumption of the family, till the return of the rains, with an overplus which is distributed among

the poor. One of these receptacles for water was capable of containing four hundred pipes; and, at the termination of the rainy season, it was about two thirds full. They are supplied from the terras, or roof of the house.

Suse is the southernmost, the largest, and, excepting in grain, the richest province of the empire of Marocco. It produces a variety of delicious fruits; in one place is a continued vineyard; in another is a forest of almonds, olives, gum-trees, or dates; in others are seen sugar, cotton, indigo, liquorice, or medicinal herbs; and in Suse are found antimony, salt-petre, copper, and silver. No more corn is raised than is consumed by the inhabitants. In June, July, and August, the heat is excessive.

The original inhabitants of Suse are Shelluhs, but they have long been obliged to share their country with the Arabs of the Sahara. The emperor claims the sovereignty of the country; but the inhabitants, though they acknowledge him for their monarch, and occasionally pay him tribute, give no attention to his orders; and over their interior government he has no controul. The Shelluhs are a meagre people, living chiefly upon barley gruel, bread, and honey. They inhabit houses on the Atlas, and are settled in towns built on the declivity of hills. They are less robust than the Berebbers, who inhabit the Atlas north of the city of Marocco, and their language and habits are different. The houses of the Shelluhs are low; but they are built with stone and earth, and are covered with terras, which is laid sloping to carry off the rains. There are public squares for the sale of merchandise, and public markets, which

are frequented by the Arabs of the Desert, and there are opulent people, artizans, and small shops. The trade between Morocco and the Sahara, of which they are in possession, is a source of emolument. The people of Suse sow and reap in common; every one sharing the produce in proportion to the number of men employed in the labour. The grain is stored in holes in the earth, covered over with strong planks, and afterwards with soil; so that an enemy may march over heaps of corn, without knowing it.

Jews are dispersed throughout the country; but they live only in the towns, and do not practice agriculture, or are permitted to carry arms. Here, as elsewhere, the prospect of gain makes them suffer indignities that neither Christian nor Muhamedan would endure.

The women have separate apartments; but they are allowed to walk in the towns, veiled, and take off their veils when they meet any person they wish to speak to.

The Shelluhs, as well as the Arabs, prefer sleeping in the open air, on a carpet, spread by a wall; to the confinement as they call it, of an apartment in a house: and they secure themselves from the heavy dews of night, by throwing a thin woollen hayk over their head and face.

In this country, a murder, even if accidental, is succeeded by murder without end. Two men quarrel: they draw their daggers, and one receives a mortal wound. The next of kin to the deceased is bound to revenge his death, or, as it is called, "justify his blood," by seeking an opportunity to destroy his adversary; and if either be killed in the second contest, his blood is also

to be justified by his nearest relative. This animosity is productive of such deadly and interminable effects, that whole clans have been known to emigrate into the Sahara to avoid them.

This custom, so prevalent in Africa, forms an excuse for the expence and delay attendant upon the execution of our own laws. If human institutions must have a mixture of evil, the taking the law into our own hands would include the greater portion.

The people of Idaultit, in Lower Suse, cultivate the plains, when there is no khalif in Suse; when there is, they retire to their mountains, and defy the arm of power. If a man go into their country to claim a debt, he must quit it before he will be paid. The Idaultit will surely pay, when convenient, but he will not bear compulsion.

The mountains of Idautenan, which are a few miles to the north of Agadeer, divide Suse from the province of Haha in Marocco. A tribe of Shelluhs, a brave people, occupy a table land in these mountains, which is a terrestrial paradise. The garden of the Viceroy of Suse was stocked with vines from these mountains, which produced purple grapes as large as walnuts, and of an excellent flavour. In the same garden were seen citrons of an enormous size, water-melons weighing fifty pounds each, oranges, pomegranates, figs, peaches, apricots, strawberries, and culinary vegetables. The garden was watered by a perpendicular wheel, having pots all round, which as the wheel turned, emptied their water into a trough, from which it was communicated to the garden. When an Emperor of Marocco dies, the Chief of Idautenan sends to his successor the firman of a

former emperor, by which the country is exempted from paying taxes.

At Agadeer I received a message from Muley Abd Salam, the brother of the emperor, who was then at Terodant, requesting that I would visit him in quality of his physician. I accompanied the messenger. Terodant is only forty-four miles distant from Agadeer; we arrived there in two days, by a course directly inland, on a fine level road, and through a wooded and cultivated country.

At Terodant I was immediately conducted to the residence of the prince, which was surrounded by a high wall, forming a square, that also contained two gardens. The apartments were square and lofty, all on the ground floor, and all opening into different courts, with a fountain in the centre of each. I was taken into a small room, with seats in the walls, in which it is customary for persons to wait till their names are announced. After having waited here about an hour, I was conducted through a long and dark passage, into a square court, paved with chequered tiles, into which the apartment of the prince opened, by means of large folding-doors. The room was square and lofty, and the floor was of tiles; the walls were stuccoed, the cieling was painted with various colours; the room had no windows, the Moors being less desirous to admit the light of the sun than to keep out its heat.

The prince was sitting, cross-legged, on a mattress covered with fine white linen; this, with a long and narrow carpet, on which his friends were seated, was all the furniture of the room. He received me very graciously, ordered me to sit be-

tween himself and his courtiers, asked if I could restore his health, and how soon, and said he had prepared a good house for my reception.

I found the good house allotted me by Muley Abd Salam to be a miserable room in the dwelling of a Jew, which opened by large folding-doors, into a court where three Jewish families threw the whole of their rubbish and dirt. I could not, however, complain; for the habitation was the best in the place, and the owner was the principal merchant of the prince.

My patient improving under my medical attendance, I gained his confidence, and was admitted into his harem, or, more properly speaking, his horem, where several of his ladies wished to consult me. Attended by one of the eunuchs, I passed the gate of the horem, which is always locked, and guarded by eunuchs. From this we entered a dark and narrow passage that brought us to the court into which opened the apartments of the women. We saw here numbers of women and children, concubines, slaves, and hired domestics.

The children ran away in consternation; the women surrounded me; some motionless, in the attitude of astonishment; others regarding me from head to foot, with fixed attention; and others bursting into immoderate fits of laughter. The greater number were fat and unwieldy, with round faces, full black eyes, and small noses; their colours were fair, sallow, and black.

One of the prince's wives, who was to be my patient, being ready to receive me, I was desired to walk into her apartment. I found a curtain drawn across it; and a female slave bringing a

very low stool, and placing it near the curtain, told me to sit down, and feel her mistress's pulse. The lady then presented her hand under the bottom of the curtain, and desired me to tell her all her complaints. In vain did I ask where her pain was seated; I could obtain no information. I told her that, to judge of her disease, I must see her tongue. She hesitated long on a demand which seemed to include a sight of her face, but happily thought of an expedient to evade it; she cut a hole in the curtain, and put her tongue through it.

In the course of my visits to the horem, I had an opportunity of seeing most of Muley Abd Salam's ladies, who, exclusive of his four wives, were about twenty in number. These did not, like the former, discover an invincible reluctance to display their beauty. They were in general corpulent, and had an awkward gait. They are never permitted to go out of the horem, except when they change their place of residence; but they have free access to each other within it. Whenever I visited them, I found them seated in circles on the ground, without any other employment than conversation; indeed, as all their needlework is performed by Jewesses, and their cookery and other domestic offices by slaves, and as they are not able to read or write, it is difficult to say what other employment is within their reach.

Terodant is the capital of Suse, and the metropolis of the southern part of Marocco. When Suse was a kingdom, Terodant contained 25,000 inhabitants: it is situated in a fine plain, about twenty miles to the south of the Atlas. It is said that the olive plantations at Ras el Wed, near this city, are so extensive, that a man may travel under

their shade from the rising to the setting of the sun.

The walls of Terodant, now half in ruins, are very extensive, and the space within them is much larger than is occupied by the buildings. The houses are composed of mud, beaten very tight in a wooden case, which is afterwards removed, and the walls are left to dry in the sun. As each house is surrounded by a garden and a wall, and, as a number of date trees overhang the houses, the place bears a greater resemblance to a well-peopled, rural spot of country than to a town. From the irregular and detached manner in which it is built, it is impossible to form a conjecture respecting the number of houses or inhabitants; it may, however, be accounted an important and populous city, when compared with most of the others in the emperor's dominions. The Jews' quarter is a miserable place without the town, and these degraded people can only enter the town barefooted.

One evening, when I had retired to rest, I was alarmed by a noise; and, on entering the court, I found my neighbours assembled, with lights in their hands, and looking as if terror had deprived them of the power of speech. I found that one fourth of the house, which was built on the four sides of a square court, had fallen, and that two Jews lay buried in the ruins. The Jews were soon extricated; but they were speechless, speechless only from fright. I believed that this was no uncommon accident; and I did not like my own lodging the better on that account, or for a crack which the fall of the other part of the building had occasioned in my wall. I therefore took my leave of Muley Abd Salam, and set out for Marocco.

On the first day I left Berodant in company with an officer and two soldiers of the black cavalry, who carried up the annual present from the prince to the emperor, which consisted of six horses, and three boxes of money. At the end of the first day's journey, we pitched our tent at the foot of the Atlas; the country through which we had passed was a woody and uncultivated plain.

On the second day we ascended the mountain. For nearly four hours, we had one continued and difficult ascent, on a narrow, rocky, and steep road; the abrupt and angular turns of which have obtained for it a name that signifies in Arabic the Camel's neck. For nearly four hours more, we proceeded on a path, only broad enough to allow one mule to pass; sometimes with a tremendous perpendicular precipice on one side; and sometimes on a ridge between two. At the end of eight hours we began to descend, and arrived at a small village, in the centre of which we pitched our tent.

On the third day, a journey of eleven hours brought us to the termination of the mountains. The first part was a descent most dreadfully steep and rocky; the latter led us into a beautiful vale; which ran between two very high mountains, and opened into the plains of Morocco in a manner truly picturesque and sublime.

On the upper parts of the Atlas, in some places, nothing was to be seen but huge masses of naked rock, whose perpendicular heights formed precipices which filled the mind with horror; in others we passed through thick and extensive forests of the Argan tree; from the kernel of the nut of which the oil is extracted, that is, here used for culinary

purpose. This tree was the only vegetable production I saw on the mountains; they are however intersected by valleys covered with verdure, corn, and fruit-trees, and presenting to the view numerous villages, gardens, and streams of water. On the fourth day, we travelled along a fine plain, and on the fifth at noon, by a continuation of the same, we arrived at the city of Morocco. The whole distance from Terodant was about 125 miles.

These mountains have been crossed from Agadeer to Morocco, by an English merchant (Mr. Jackson), who gives the following account of his journey.

The party left Agadeer at noon, and at noon the ensuing day arrived at the foot of the Atlas. The plain through which they had passed abounded with plantations of vines, olives, almonds, pomegranates, oranges, and gum-trees. On the third day, after ascending the mountains for five hours, they reached a table land, still producing fruits, but of different kinds; they were now become apples, pears, cherries, walnuts, peaches, apricots, and plums. On the fourth day, after ascending seven hours, the travellers found another change in the vegetation; instead of fruits, of any kind, they saw ferns, pines of an immense size, the elm, the mountain ash, the juniper, and a species of oak, the acorn of which is used for food. On the fifth day, they passed through a fine level country of four hours ride, which the merchant was informed was very populous; but the guide avoided the habitations of men. They now began again to ascend magnificent mountains, and in two hours approached partial coverings of snow.

Nothing was seen but fire, and the cold was intense. In two hours more, they came to a narrow pass, on the right of which was an inaccessible mountain, covered with snow; and on the left a precipice several thousand feet in depth; the path was on a solid rock of granite, and not more than twelve inches wide. Here the whole party dismounted, and many prostrated themselves, praying to the Most High to enable them to pass in safety. Happily this terrific road was only a few yards in length; the men passed; but notwithstanding every precaution, two of the mules missed their footing, and were precipitated into the abyss below.

On the sixth day the travellers began to descend the mountains, and after a journey of nine hours they pitched their tents on a table land on the northern declivity, at the entrance of a large plantation of olives, and about a mile to the west of the village of Ait Musie. This village contained many Jews, whose exterior was miserable, for their own defence; but they were a rich and trading people. The olive plantations extended about six miles each way; the trees were planted in straight lines, with large square openings, to admit the air.

On the seventh day the party continued to descend the Atlas, and, after a march of eight hours, they reached the populous town of Fruga, which is situated in the same extensive plain as the city of Marocco. The distance between the two is a day's journey, and the country was one continued corn field.

The villages of the Atlas, south of Marocco, as well as those of Suse, are inhabited by Shelluhs, the original inhabitants of the plains below, before

the Arabs took possession of them. They are a patient, strong-featured, athletic people, accustomed to fatigue and hardships. Their villages are composed of huts, rudely constructed with mud, and are surrounded by walls; but in the upper parts of the mountains many live in caves. In general they wear only one garment, which is of woollen, without sleeves, and belted round the waist, a few add the hayk. They frequently go to the expense of sixty or eighty ducats, to ornament a musket with silver and ivory. They are excellent marksmen, and are very dexterous in twirling their muskets round, throwing them very high in the air, and catching them. Their employment consists principally in cultivating such ground as is capable of cultivation, attending their cattle, and hunting wild beasts. Like the Arabs, they have regular markets for the disposal of their cattle and the produce of their land. There are Jews, who reside in separate villages, where they are employed in the trifling commerce and mechanical operations which the Shellahs require.

The personal safety of a guest is inviolate among these mountaineers. A chief, who inhabited the Atlas, having notice of the day on which the French merchants were, by the emperor's order, to leave Agadeer, and proceed towards Swerah, or Mogador, detached his people to plunder them in one of the defiles of the mountains. A heavy shower of rain obliged the merchants to halt, and, as it happened, near the house of this chief, and they began to unload their goods, and put them, under cover, in his dwelling. The chief came out to receive them, and said that he had placed 400 men in ambush, with a design to rob them; but

that, owing to the especial protection of the prophet, they had escaped this misfortune by taking shelter under his roof. The chief ordered the men already stationed for this enterprise to escort the merchants to Mogador, without requiring any recompence either for himself or them.

CHAPTER XX.

CITY OF MAROCCO.

THE city of Marocco is in latitude $31^{\circ} 37'$ north, in longitude about $7^{\circ} 35'$ west, and is about ninety miles to the eastward of Mogador, and 350 to the southward of Tangier. It is situated in a beautiful plain, which is bounded on the east and south by the Atlas. It is inclosed by remarkably strong walls, which are flanked by square towers, and surrounded by a wide and deep ditch; the walls are about eight miles in circumference; but a great part of the space they inclose is covered with ruins, or with gardens. The city has a number of entrances, large double porches, in the Gothic style; the gates are shut every night at a certain hour.

^a A stranger, passing through Marocco, would regard it as a miserable city; but wealth here conceals itself; and a house furnished with all the luxury of the east, may be hidden by the half ruined wall of its court yard. ^d The streets are

^a Ali Bey.

^b Lempriere.

^c Jackson.

^d Ali Bey.

very unequal, and the same street is in some parts broad, and in others narrow. The entries to houses of consequence are formed by lanes so narrow and crooked that a horse can with difficulty pass. Half a dozen men may defend one of these lanes, and the house becomes a castle. The houses, like all the others in the empire, consist of rooms, built on every side of a square court, each with a door opening to the court, but having no window. The principal houses have two, or more, of these courts; very few have windows towards the street. ^a The roofs are of terras, to appearance flat, but having an insensible declivity, which conducts the rain water, through pipes, into the subterraneous cistern. ^c The moveables within consist chiefly of mats, carpets, a chest, a low table, and a bed which runs along one end of the room, and is concealed by a curtain.

^d Every house in the city of Marocco has a serpent, or will retain one when it approaches, and food is left at night for it, by which it is gradually domesticated. These serpents are said to be very sagacious, and susceptible of kindness, and their presence is considered as a token of good fortune. They are not often visible; but they are sometimes seen crawling along the beams of the roof of an apartment, and they have been known to suck the breasts of women, while asleep. The feet of the bedsteads are frequently set in tubs of water, to avoid bugs and scorpions.

The Jews' quarter is about a mile in circumference. The Jews live in great filth; and the dunghills and ruins are, in some places, as high as the houses. ^e The city of Maroksh, or Marocco,

^a Jackson.

^c Cheater.

^d Jackson.

^e Ali Bey.

which once contained about 700,000 inhabitants, was said in 1795 to contain only 270,000; and in 1803 the numbers were said to be reduced, by war and pestilence, to 80,000.

The Kassina is a part of the town where stuffs and other valuable articles are exposed to sale. It is composed of a number of small shops, formed in the walls of the houses, about a yard from the ground, and of such a height within as just to admit of a man's sitting cross-legged. The goods and drawers are so arranged, that he reaches every article without moving, and serves his customers as they stand in the street. These shops, which are found in all other towns of the empire, afford a striking example of the indolence of the Moors. Here people resort, as to an exchange in Europe, to transact business and hear news; and independent gentlemen often hire one of these shops, and pass their mornings in it, for their amusement.

A market is held at Marocco every Thursday, at which are sold prodigious numbers of horses, camels, and cattle, and great quantities of grain, fruit, and other articles. To these may be added slaves. The crier conducts these through the market, crying, occasionally, "Fifty dollars on the increase!" When he finds no farther advance in the price offered, he reports it to the owner, who either accepts it, or takes the chance of another market day, as he pleases.

In Marocco is a tower with three golden balls on its top, weighing, together, 1,205 pounds, avoirdupois. Several emperors, when in want of money,

have endeavoured to take them down, but without success, as they are firmly and artfully fixed. It is said that they are guarded by a spirit; and it is probable that nothing less than the belief of supernatural guardianship could have defeated human attempts to send them to the mint. Another tower in this city is seven stories high, and has walls four feet thick. The ascent is not by stairs, but by a winding road of hard cement, by which it is said that a horse may mount to the top. From the lantern at the top, may be seen Cape Cantin, distant about 120 miles.

The minarets of the mosques are square, as broad at the top as at the base. On these are erected a smaller square, with a flag-staff, from which is suspended every day, at noon, a flag, the signal of preparation for prayers. Some of the mosques are paved with black and white marble, in alternate squares; some with glazed tiles, about two inches square, of blue, green, and white; and others are covered with terras, which is composed of lime and small stones, beaten down with wooden mallets. The mosques have no ornaments. The place where the Fakér reads prayers is covered with mats, or carpets; the rest of the floor, on which the people prostrate themselves, is bare, except that some individuals have the skins of lions or leopards, finely dressed. On entering the mosque every man takes off his slippers.

The Imauns, who regulate the prayers, and the Muaddens who give notice of the hours for their observance, work and pay taxes; and if one of these happen to be absent from the mosque, any

other person may officiate for him. The Muhamedans believe the divine missions of Noah, Abraham, and Christ, and acknowledge Christ to be the Spirit of God, and the Son of a Virgin; but they deny his death, as, according to the koran, he ascended into Heaven without dying. A Jew cannot be admitted into the corps of the Faithful, without professing his belief in Jesus Christ^a. The Muhamedans believe that the Arabic is the most eloquent language in the world, and that it is the one which will be spoken at the day of judgment.

On Friday a discourse is preached similar to our sermons. The Moors do not shut their shops wholly on this day, but they work less than on the others; and they will not work for Christians at all, unless they are extraordinarily or clandestinely paid; when they will condescend to do almost any thing.

In all Muhamedan countries in Africa, the gates of the towns are shut on a Friday during service in the mosques; as they believe, according to ancient tradition, that their country will, at this time, be attacked by Christians, and taken from them by surprise.

Total immersion is practised by the rich; washing the head, arms, hands, and feet, by the poor. Dog and hog are synonymous terms of contempt and detestation. If either of these animals have drunk from a cup, a Muselman will not use it till it have been washed seven times; nor will he sit where a dog has been; nor wear its skin, though made into leather.

° The palace of the sultan is composed of a

^a Jackson.

° Ali Bey.

group of vast buildings. Within its walls are apartments for the sovereign, for his sons, for a legion of women belonging to each, and for the different officers of the court. There are two mosques, three gardens, and three immense courts in which the sultan gives his public audiences. The whole has the appearance of a town, and is about three miles in circumference. On entering, we first pass through the courts of audience; then a fourth court, in which is the guard-house; then we arrive at a fifth court, in the centre of which is a small square room, elevated some feet from the ground, where the great officers wait the orders of the sultan. This court leads into an anti-chamber filled with pages and guards, and the chamber opens into a garden planted with oranges, grapes, and other fruits^p, and containing a pavilion, about forty feet square, covered with a pyramidal roof of glazed tiles of various colours. The inside is painted and gilt in the Arabesque style, and ornamented with passages from the koran, in square compartments. The furniture is simple; consisting only of two sofas, a clock, some china, a water-pot, carpets to kneel upon in prayer, and a few arms, which are hung round the walls. Here the emperor takes coffee or tea, transacts business with his officers, and admits foreign merchants to their audience of ceremony^q. In the interior of the palace are some very handsome apartments, with large windows looking to the garden^r. The second garden resembles the first. The third, which is called the garden of the Neel, from its containing the fruits and flowers

^p Jackson.^q Ali Bey.^r Jackson.

of Timbuctoo, and other parts of Sudan, is smaller, and is entered by a private door. The flowers are extremely odoriferous; the scent of the roses, which are the roses of Tafillet, is unequalled. From this flower is distilled the celebrated attar of roses; one rose is sufficient to perfume a large apartment; and mattresses for great men to recline upon are filled with the dried leaves.

I was presented to the emperor as the physician of the prince Abd Salam. On this occasion, I was hurried with great precipitancy through the three outer courts, and in the fourth I found the sovereign waiting to receive me. The officer who introduced me prostrated himself, and exclaimed in Arabic, "May God preserve the king!" The sultan ordered him to approach, and deliver what he had to say; and he informed his majesty that, in obedience to his orders, he had brought the English physician; he then made a very low bow, and retired. The sultan immediately ordered me to advance; but, when I had got within ten yards of him, two soldiers came up, and, pulling my coat, told me that I must not presume to approach nearer.

The emperor was sitting in a European post-chaise, with a single mule in the shafts, and a man standing on each side, to guide it. His dress was very plain, and his belt was fastened by an iron buckle. Soldiers and attendants formed a half-moon around him. He asked me many questions. At first, his manner was haughty and severe; but he became more familiar, and, after a conversation of some length, he commanded

* Lempriere.

† Jackson.

‡ Lempriere.

one of his attendants to conduct me home, adding that I was a good man, and Muley Abd Salam's physician.

† The Emperor of Marocco is the descendant of Muhamed and the interpreter of the law; he is inspired by the Prophet, and is as infallible as the Pope. If one of his subjects die by his hand, he is certain of enjoying eternal felicity.

‡ Muley Soliman, the present Emperor of Marocco, is a fakeer, or doctor of the law. He passes the greater part of the day in prayers, disdains every kind of luxury, is generally clad in a coarse hayk, and endeavours to inspire his subjects with the same devotional austerity. Notwithstanding his contempt for splendor, his household is expensive, on account of the number of his women and children. He repudiates his wives, and takes new ones, as often as he pleases, and sends the discarded ladies to Tafilelt, where they subsist on pensions. The inhabitants of Marocco often present him with their daughters, who are at first admitted into the harem as servants, and, if they please him, they are raised to the rank of concubines or wives, to be dismissed in their turn.

* No government can be more absolute than that of Marocco. It has no invariable principle which may restrain the will of the monarch, who makes, breaks, and changes the laws, according to his convenience or caprice. Throughout the empire, a subject cannot say of any thing, "It is mine," not even of his existence, for he is deprived of all at the will of the despot.

The Emperor of Marocco intrusts no one with

† Jackson.

‡ Ali Bay.

* Chenier.

the administration of his affairs. He would suppose his power were mutilated, if he were to delegate a portion of it to one of his slaves; and assuredly it would lead to his becoming the slave of his substitute, as may have been seen in the governments of many of the negro kings. All persons in the service of the Emperor of Marocco have only one duty to fulfil, which is to execute his commands, however variable, or contradictory, they may be. "Dost thou take me for an infidel," said an Emperor of Marocco to a stranger, "that I must be the slave of my word! Is it not in my power to say and unsay, whenever I please?"

✓ Muley Abd el Melk, Emperor of Marocco, crossed the Sahara, with an army, and invaded Timbuctoo and Guago about the year 1580. It must be owned that he lost some thousands of men in this expedition; but, in recompence for a loss so unheeded, he brought from Guago 75 quintals, and from Timbuctoo 60 quintals of gold; making, together, 16,065 pounds weight, avoirdupoise.

Muley el Arsheed crossed the desert with a numerous army, about the year 1670; but proceeded no farther than the confines of Sudan, from whence he returned, after an amicable conference with a black sultan. A Seedy Ali, however, a Moorish refugee, of whom Arsheed was in pursuit, obtained the black sultan's permission to settle at Timbuctoo with his followers, and establish a garrison there. Hence come the Moorish dress and manners of this city.

Muley Ismael, who succeeded in 1672 to the dignity of Emperor of Marocco, sent fresh troops

to Timbuctoo, and laid the city under contribution. It is reported that the massive bolts of his palace, and the utensils of his kitchens were of pure gold. Of the purity of his gold, his coins, which are to be seen at this day at Timbuctoo, bear testimony.

Muley Hamed, surnamed Dehebbby, or Rich in gold, succeeded his father Ismael in 1727. He marched with a numerous army to Timbuctoo, of which he took possession, and brought home immense quantities of gold.

Muley Abd Allah was raised to the imperial dignity in 1729; Muley Ali in 1734; and the deposed Abd Allah again in 1736. All these barbarians made murder their pastime.

An Alcaid in the reign of Arsheed, returning from a journey, boasted of the security of the roads, and said that he had seen a sack of walnuts, undisturbed, on the highway. "And how didst thou know they were walnuts?" demanded the emperor? "I touched the sack with my foot," replied the Alcaid. "Sever that foot from his body," commanded Muley Arsheed, "as a punishment for his curiosity."

Ismael, wholly regardless of the lives of men, made it his amusement to destroy them with his own hand. The days set apart for prayer were distinguished by these massacres, and he estimated his devotions by the number of murders he committed. Ismael was fond of building, and all his workmen were either fined, or they received some chastisement peculiar to their profession. If the bricks were too small, they were broken on the head of the brick-maker.

Dehebbi was frequently in a state of helpless intoxication; and he was so cruel when sober, that his wives and attendants had no other means of safety than by making him drunk.

Muley Abd Allah, on being remonstrated with by his mother, on his cruelty, said, "My subjects have no other right to their lives than that which I think proper to leave them; and I have no pleasure so great as that of killing them myself." Not a week passed in which he did not immolate some victim to his anger or caprice.

Abdallah, one day, presented a favourite domestic with 2,000 sequins, and bade him quit him wholly, lest he should, at one time or other, kill him in a passion. The servant's attachment to his master prevailed; he refused to leave him; and, in one of his savage fits, Abdallah actually shot him; reproaching him, at the same time, with his folly, in disregarding his advice. Another time, in fording a river, Abdallah was in danger of being drowned, and was rescued by one of his negroes. The slave congratulated himself upon having saved his master; the emperor drew his sword, and cleft him down, exclaiming, "What an infidel, to suppose that he had saved me! As if God stood in need of his intervention to save a Shereef!"

Abdallah was five times deposed, and as often replaced on the throne. Faction might replace him there; but one would almost renounce kindred with his subjects, as men, if they had submitted quietly to his authority.

One of these imperial savages, in a fit of inebriety, ordered all the teeth of one of his wives to be drawn. A week after, he desired to see her,

and was told she was ill. On enquiry he found it was in consequence of the cruel operation she had undergone. He had no recollection of the order he had given; and to make some reparation to the injured lady, he ordered all the teeth of the operator to be drawn, and sent to her in a box.

Seedy Muhamed, who succeeded Abdallah in 1757, was of a milder character^a. It may here be observed that an Emperor of Marocco whose name is Muhamed is called Seedy, Master; if he have any other name, he is called Muley, Prince.

An ambassador was sent from Great Britain to Seedy Muhamed, and when he appeared at court, he was told by the master of the audience that it was customary for all persons to take off their shoes, before they appeared before the emperor, and to prostrate themselves in his presence. To these ceremonies the ambassador objected, saying, that he wore his shoes before the king, his master, and stood erect. On this being reported to the emperor, he seemed to think the ambassador rather presumptuous in placing a Christian king on an equal footing with a Muselman sultan; but he ordered him to be dismissed, and to attend on the following day. He then directed the master of the audience to enquire how the Christians conducted themselves in prayer; and when he was informed that they prayed standing, and uncovered only the head, he said, "Let the ambassador be presented to me in the same manner; for I cannot require more respect from a man than he pays to Almighty God."

^b In whatever part of the empire the monarch

^a Jackson.

^b Chenier.

happens to be, he gives public audience, sometimes four times, and always twice a week for the dispensation of justice. He sits on horseback, under an umbrella, which is held by one of his grooms. Here none but the sultan, his sons and brothers, dare make use of an umbrella. All his subjects, without exception, who have any complaint, or remonstrance to make, have liberty to come to the public audience, and no one retires unheard^c. The meanest may boldly tell his tale. Indeed, if he hesitate, or appear diffident, his cause is weakened in proportion. Each is expected to accompany his complaint with a present, according to his condition; and it is invariably accepted, if it be only eggs, fruit, or flowers. Judgment is always prompt, decisive, plausible, and generally correct.

^d Punishments are always inflicted in the presence of the emperor; but not, as formerly, by his own hand; he having resigned the respectable office of executioner to one of his soldiers. One of the emperor's sons having promised to speak to him in favour of a European, excused himself for not having yet done so, by saying, "When I saw my father, he was engaged in putting some persons to death."

A sovereign should no more be an executioner, than a butcher should be a jurymen.

^e The Emperor of Marocco is never seen on foot, but in his palace, at his devotions, and, on some few occasions, in his gardens. He eats alone, and the officers who attend him are afterwards served from his table. Cuscasoe is the prin-

^c Jackson. ^d Lempriere. ^e Chenier.

tional dish, in the palace of the emperor; as in the novel of the subject; and it is dressed in such quantities in the former, that the vessel which contains it is sometimes carried by poles, like a sedan-chair. The emperor is served by slaves, who receive no emolument but the perquisites arising from the business they transact. They are clothed once a year. The tailors of the city, who are mostly Jews, are obliged to perform their work without reward, except so far as they can indemnify themselves by filching the materials.

The word death is not to be mentioned in the presence of the emperor. If a person have to inform his majesty of the death of a Muselman, he says, "He has completed his destiny," and the answer is, "God be merciful to him." If the death of a Jew were to be reported to any great man, it would be said, "He is dead Sir; pardon me for mentioning in your presence a name so contemptible" (as that of a Jew). If the deceased were a Christian, the expression would be, "The infidel," or "the cuckold," or, "the son of a cuckold is dead."

In places remote from the emperor's court, the petty officers learn, by their spies, when any person is possessed of considerable property; and an excuse is never wanting to deprive him of it. But it happens also that the emperor has his spies, and that he obliges his substitutes to transfer their ill-dequired wealth to the imperial treasury. This system of depredation renders each man afraid of his neighbour, and all are careful to make no display which might awaken the avidity of their

governors. "Thou must needs be very rich," said, a shereef, to a Moor, who, to preserve his garden-walls, had them white-washed. The Moors wear no jewels, and few of them have even a ring or a watch.

^b Power and weakness, rank and meanness, opulence and indigence, are equally dependent, and equally uncertain in Marocco. There are instances of a sultan elevating, at one stroke, a private soldier to the rank of a bashaw, or making him a confidential friend; and, at another, reducing him again to the situation of a common soldier, or sending him to prison; ⁱ of a governor deposed by the sovereign, and condemned to sweep the streets of the town he had governed. Yet with such examples before them, when these people have attained a high station, they seldom fail to afford their sovereign a plea for punishing them, by abusing their trust. Once stripped of his effects, however, the governor may be re-instated in his former dignity; the sinner being absolved by rendering up his riches.

^k Near the north-west point of the walls of Marocco, is a village of lepers. They are obliged to wear a straw hat, with a brim about nine inches broad, as their badge of separation from persons who are clean; but they are allowed to beg by the highway side, where they hold a wooden bowl before them, and exclaim, as people pass, "Bestow upon me the property of God! All belongs to God!" I rode through their village, and saw many of them collected at their doors. In general, no external disfiguration was apparent; but

^b Lempriere. ⁱ Chenier. ^k Jackson.

their complexion was sallow; and some young women, who would otherwise have been very handsome, had either scanty eyebrows, or none at all.

CHAPTER XXI.

HOREM, ATLAS, TAFILELT.

MAROCCO TO RABAT, MEQUINAS, AND FAS.

DURING my stay at Morocco, I was sent for, in my medical capacity by one of the emperor's sons. The pavilion in which he received strangers and transacted business, was situated at the extremity of a long walk in a garden of orange trees. The prince expressed great pleasure at seeing me; said the English were his brothers and best friends; and desired me to feel his pulse, and inform him whether he was in health. When I had assured him that he was perfectly well, he desired me to be seated on a narrow carpet, placed within the circle formed by his courtiers, and ordered one of his pages to bring tea. Tea is the highest compliment that can be offered by a Moor, and it is generally presented to a respected visitor, whatever be the time of day. It is prepared by putting green tea, a small quantity of tansy and of mint, and a large quantity of sugar, into the tea-pot; and when these are infused a proper time, the liquid is poured into extremely small cups of fine porcelain, and handed round to the company with

cakes or sweetmeats. Tea is so highly esteemed by the Moors, that they take it by very small and slow sips; and, as they drink a considerable quantity whenever it is introduced, the entertainment frequently lasts two hours.

When this ceremony was concluded, the prince ordered out his horse; which was a very beautiful young animal. The saddle was covered with rich velvet; the stirrups were of gold. The prince mounted, put his horse on full speed, rose up on the saddle and fired a musket, then stopped the animal instantaneously, and asked if we could do such things in England. He then ordered one of his attendants to catch a sheep in his grounds, and take it to my lodgings; wished I would visit him twice a day, during my stay in Marocco; and galloped off.

Muley Yezzid, a late Emperor of Marocco, fired three times while galloping two hundred paces. He set out with one musket in his hand, another laid across his saddle, and the third balanced on his head. The first was fired immediately, and given to a soldier who ran by his side; and the second and third were successively discharged, and given, in the same manner, almost in an instant of time.

The Moors frequently amuse themselves with riding with the utmost speed apparently against a wall, and a stranger would conclude that they must inevitably be dashed to pieces; when, just as the horse's head is upon the point of touching the wall, they stop him with the greatest accuracy. A common species of compliment is to ride violently up to a stranger, as if intending to trample him to death; then stop short, and fire a musket

in his face. I have experienced this mark of respect, and could have dispensed with the politeness of my friends.

The most distinguished honour I received at Marocco was an order from the sultan to visit Lalla Zara, one of his wives, who was indisposed; and I was conducted to that sacred depository of female beauty, his majesty's horem. The entrance is by a very large arched door, guarded, on the outside, by ten body guards. This leads to a lofty hall, in which is stationed an officer, with a guard of seventeen eunuchs. The emperor's order being delivered to this officer, I was immediately conducted, by one of the eunuchs, into the court to which some of the apartments of the women open. Here I found a motley groupe of concubines, seated in circles on the ground, and of slaves, employed in needlework, or in preparing cuscasoe. I was instantly surrounded by a crowd of patients; some informing me of their maladies, and others begging me to inform them of theirs; and it was not without great exertions on the part of the eunuch, that I was permitted to pass on to the apartment of Lalla Zara.

From the court I entered first, I passed through two or three similar ones before I arrived at the habitation of my intended patient, whom I found sitting, cross-legged, on a mattrass covered with fine linen; and twelve attendants, black and white, were sitting on different parts of the floor. A round cushion was placed for me near the lady, and I was desired to be seated.

Lalla Zara had been remarkable for her beauty and accomplishments, and had been a favourite wife of the emperor: the jealousy of her rivals had

been excited by this pre-eminence, and they had mixed poison with her food. The poison had not destroyed her life; but it had ruined her beauty, and left her in a state of hopeless debility. Without affording this unhappy lady any flattering hopes of a cure, I assured her that I would use every means in my power for the restoration of her health. Unlike the generality of Moorish females, she was affable, polite, and of a pleasing and interesting character.

I was going to take leave of Lalla Zara, when a female messenger appeared to request my attendance on Lalla Batoom, the first, and therefore the principal of the emperor's wives, and who bears the title of the Great Queen.

I found Lalla Batoom a perfect Moorish beauty; immoderately fat, with round and prominent cheeks, painted of a deep red, small black eyes, and a countenance wholly devoid of expression. To be fat is the grand criterion of Moorish beauty, and, to obtain this excellence, young women are fattened like fowls. The apartment of the queen had a much greater appearance of splendour than that of Lalla Zara, and the former had a whole square allotted to herself. Her complaint was a slight cold, occasioned by her desire to see the Christian physician; and when I had felt her pulse, and that of all the ladies in the room, they commented upon every part of my dress, and asked me a number of questions. Tea was then brought in. A small table, with four very short feet, supplied the place of a tea-board; the cups were about the size of walnut shells, and of the finest Chinese porcelain, and a very considerable number was drank.

When this visit was ended, I was conducted to the apartment of Lalla Douyaw, the favourite wife of the emperor, who was what would be termed in Europe a very fine and beautiful woman. She was a native of Genoa, and was, when only eight years of age, shipwrecked, with her mother, on the coast of Barbary, and became the emperor's captive. Her charms were even then so attractive that she was placed in the harem; and, after remaining there some time, and embracing the Muhamedan religion, she was first the Emperor's concubine, and then his wife. Her great beauty and mental endowments soon gained his best affections, which she ever after retained; and such was her influence over him, that when she solicited a favour, she never failed to obtain it, if she persevered in her request. When I saw her, she was about thirty years old. Her address was pleasing, and her behaviour courteous, and attentive. From her being able to read and write well the Arabic language, she was considered as a superior being by the other females of the harem. She, as well as Lalla Batoom, occupied a whole square; the other ladies had only a single room each.

Lalla Douyaw insisting upon my visiting her every time I came into the harem, and I frequently conversed with her an hour at a time; yet it was not without some apprehension of being discovered by the Emperor, who had given no order for my admission to one of his wives in the bloom of health and beauty.

The fourth wife of the Emperor, who was the daughter of an English renegade, I did not see, she being at Fas when I was at Marocco.

The harem forms a part of the palace, without

any immediate communication with it, except a private door, used only by the Emperor himself. The apartments are all on the ground floor, of a square form, very lofty, and four of them inclose a spacious square court. In general they have no other light than what is admitted by large folding-doors, which open into the court. The whole of the horem consists of about twelve of these courts, communicating with each other by narrow passages; each court is paved with blue and white tiles, and has a fountain in the centre. The women have free access to all.

The apartments are ornamented externally with beautifully carved wood; the inside is hung with rich damask; the floors are covered with fine carpets; and mattresses are disposed, at different distances, for sitting or sleeping. The cieling is of wood, carved and painted; the walls of some are ornamented with large looking-glasses; others have clocks and watches in gold cases.

Lalla Batoom, though the principal personage in the horem, had no controul over the other ladies. They were from sixty to a hundred in number, exclusive of their attendants and slaves. Though the Emperor came occasionally into the horem, it was more usual for him to send for those ladies, whose company he was desirous of having. At these times, they endeavoured to appear to the best advantage possible, and never ventured to offer any opinion in his presence, except by his approbation.

The dress of the ladies is a shirt, worn over linen drawers; the shirt having full, loose sleeves, hanging almost to the ground, the neck and breast open, and the edges neatly embroidered with gold.

Over this is a caftan, in form like a long great-coat without sleeves, reaching nearly to the feet, and made of cotton, silk, or gold tissue. A sash of fine linen or cotton, folded, is tied round the waist, the ends hanging down to the knee, and over this is a broad band of silk. The hair is plaited in different braids, which are fastened together at the bottom. A long piece of silk is tied round the head, the ends reaching nearly to the ground behind; and a silk handkerchief is tied close over the head, and formed into a full bow at the back. They wear ear-rings of gold and jewels at the top, and at the bottom, of the ears; rings, set with jewels, on the fingers; broad bracelets of solid gold, which are sometimes set with precious stones, on the wrists; bead and pearl necklaces, with a gold chain, from which is suspended a gold ornament, on the neck; and a large solid gold ring above the ankle. Their slippers are embroidered with gold, but they take them off when they enter a room.

The sons of the Emperor's wives are considered as princes, and have each a claim to the empire. If they have not offended their father, they are generally appointed to the government of some of the provinces, where their principal object is the accumulation of riches. The daughters of the wives, and the sons and daughters of the concubines, are usually sent to Taflelt, where they intermarry with the descendants of their ancestors, and contribute to people this extraordinary city.

The chain of Atlas runs from south-west to north-east, and afterwards inclining more to the east, it passes to the south of Algiers and Tunis, to the vicinity of Tripoli. The magnitude of

these mountains, to the east of Marocco, makes them appear not more than five miles from the city; but it is in reality, a day's journey to their foot. They are covered with continual snow the fourth part of their height; and the highest part is computed at about 13,000 feet above the level of the sea.

At the foot of the Atlas, opposite Mequinas, lie the magnificent ruins of Farawan, or the city of Pharaoh. One European traveller* has seen them. He found the country, for miles around covered with broken and massive columns of white marble; and two porticoes, about thirty feet high, and twelve wide, the top of each of a single stone, were standing. It is much to be regretted that the traveller was interrupted by a detachment of saints from a neighbouring sanctuary, and prevented from advancing to these ruins; as a nearer examination would have at once decided whether they were Egyptian, as the name imports.

At the distance of half an hour from Farawan, and on the declivity of the Atlas, is the sanctuary of Muley Dris, who first planted the standard of Muhamed in these countries. The sanctuary is surrounded by a town containing about 5,000 inhabitants.

The ascent of the Atlas, in the way to Tafielt, is so gradual, that it takes two days to reach the snow; the third day brings the traveller into the plain on the eastern side, and five days journey on the plain bring him to Tafielt. I know of no European, however, who has performed these journeys.

The Atlas north of the city of Marocco is inha-

* Mr. Jackson.

bited by a people called Berebbers, who are supposed to be the aborigines of the country, and to have been driven from the plains like the Shel-luhs of the south: they have never been conquered. There are more than twenty different kabyles, or tribes of Berebbers. Those of the upper regions of the Atlas live, during the months of November, December, January, February, and part of March, in excavations in the mountains; and when the snow disappears near their dwellings, they begin to cultivate the earth. The Berebbers hunt lions and leopards; and the mothers decorate the heads of their children, with a tiger's claw, or a remnant of a lion's skin, believing that, from these, they derive courage and strength. A French ambassador to Marocco has declared, that he knew one of these inhabitants of the mountains, of no uncommon strength, who had himself killed twenty-one lions.

The Berebbers are restless and turbulent, robust and muscular, and many have the old Roman physiognomy: their language is peculiar to themselves, and has been thought to be a dialect of the ancient Carthaginian. Their dress consists of drawers and a large cloak of woollen cloth. The dress of the women is nearly the same. The latter conceal their hair with a black silk handkerchief, over which they wear a shawl, or a handkerchief of various gay colours. Their ornaments are bracelets on the wrist and above the elbow; ear-rings of gold, about the thickness of a goose quill, and about six inches in circumference; a number of necklaces; a variety of rings on the fingers; and massive silver rings on the ankles,

They are fond of striped silks, and coltons of large and peculiar patterns.

The French ambassador relates that two of these mountaineers came to the house in which he lodged at Saffi, and that curiosity led them to examine the apartments of a European. After they had been over the house, these men, to whom the descent of rocks and mountains was habitual, were at a loss how to descend the stairs they had come up; and, after some consideration, they sat down on the first step, and, supporting themselves by their hands and feet, shuffled from one to another.

The plain in which Taflelt is situated is a part of the Bled el Jereed, or dry country, and little is known of the country to the eastward of this city. The soil of the plain is a whitish clay, on which rain never falls; but water is every where found at the depth of three feet and a half; though so salt as to be palatable only to those who have been long accustomed to it. A river, which rises in Atlas, passes through this plain; and at Taflelt it is about the width of the Thames at Putney. It contracts a brackish taste by passing through the saline earth; and, after a course of 415 miles, it is absorbed in the loose sands of the Desert of Aggad, on the east.

A smaller river rises in the plains north of Taflelt, and flowing in a southerly direction, it is swallowed up in the Sahara. The water appears as if it were mixed with chalk, and is so salt as to be totally unfit for culinary purposes. If put in a vessel it becomes clear, but its saline property remains.

Wheat and barley are cultivated near the river of Taflelt; but the chief produce of the country

is dates. In the last day's journey from the Atlas to the city, the plain is seen covered with magnificent forests of the date tree; and, as there is no underwood, a horseman may gallop through them at his pleasure.

The imperial palace of Tafilelt is very extensive and magnificent. It is built of marble, collected; for the most part, from the ruins of Parawan, and transported over the Atlas on the backs of camels; a journey, for these animals, of fifteen days. The palace is inhabited by the descendants of the Emperors of Marocco, who are princes in consequence of this descent, and shereefs from their more remote ancestor Muhamed.

The faith and honour of the Fîlely [the inhabitants of Tafilelt] is proverbial, and locks and keys are unknown among them. Power, then, and the love of power, are the grand incentives to crime. On one side of the Atlas, dominion may be acquired by slaughter, and we see brother fighting against brother; thousands of men slain in the contest, and the victor satiating his revenge on the vanquished, and practising wanton cruelty on the innocent. On the other side of the Atlas, the Desert presents no object of competition; and we see the brothers of the same family simple, just, and at peace among themselves. How delightful to turn our weary eyes from the despot, and fix them on the man.

The princes of Marocco, besides the city, inhabit castles, with walls formed of terras, on the banks of the river. It is said that Muley Ismael had 300 children in Tafilelt; and in 1790 the princes and their descendants were supposed to amount to 9,000. Their dress is a loose shirt of blue cotton, with a shawl or belt round the waist; a *haya* is

occasionally thrown over it. The hayks manufactured at Tafilelt are extremely light and fine, as thin as muslin; and the leather is the finest and softest in the world.

If we except the habitations of the royal family, the population of these plains is very inconsiderable; a few encampments of Arabs, originally from the Sahara, being all that breaks the uniformity of the horizon.

Having seen all that the city of Maroksh offered to my view, I waited upon the Emperor for permission to depart; and having obtained it, I took leave of the ladies of the horem; leaving medicines with Lalla Zara, which I sincerely hope were of service to her; and, loaded with commissions for elegant small china cups, tea-boards, silks, satins, and damasks, pearls and beads, tea, sugar, coffee, and nutmegs, I quitted the ladies for ever.

From Marocco, I directed my course to Mogador; which I reached in four days, travelling eight hours each day. On the first, we passed through the fine plains of the province of Sheshawa, and encamped at the foot of the mountains of that name, which, though higher than any in Great Britain, have strata of oysters and other marine shells, extending from the bottom to the top. On the third evening, we encamped in a very picturesque situation, where we were hospitably entertained by the Arabs. The sheik, as he sat in my tent, traced his descent through many generations, related the history of his ancestors, and gloried in their dextrous management of the lance. On the fourth day, we reached the desert of loose sandy hills, which separates the cultivated country from the rocky peninsula of Mogador;

and though this desert was only three miles in width, it took us an hour and a half to reach the gate of the town.

Swerah, or Mogador, is in latitude $31^{\circ} 32'$ north, and longitude about $9^{\circ} 35'$ west. It is a large, uniform, and well-built modern town, and contains about 10,000 inhabitants. Mogador is the commercial sea-port town of Marocco, the only port which has a regular communication with Europe. Foreign merchants reside there in spacious houses, having from eight to twelve rooms on a floor, opening to a gallery which runs on every side of a square court; the court itself is appropriated to the transacting of business and the stowing of goods.

On a circular battery at Mogador, is a curious gun, which was taken by Lord Heathfield during the siege of Gibraltar, and for which the Emperor of Marocco gave a ship load of corn. The carriage is in the form of a lion; it opens in the middle, and contains the gun within.

From Mogador I proceeded to Rabat. On the second day I crossed the river Tensift; on the third, having travelled through a fine country, I came to a narrow pass on the side of a lofty mountain, and arrived at the sea-port town of Saffy, about sixty miles distant from Mogador. Saffy is situated between two hills, and, in the rainy season, the waters sometimes rush down with great rapidity, and overflow the lower parts of the houses. On the sixth day we arrived at the town of Mazagan, so called by the Portuguese; its Moorish name is El Burreja. This town is strongly fortified, and has a magnificent subterranean cistern, supported by pillars of the Tuscan order, constructed by the Portuguese. This part

of the country is full of fine springs, and its inhabitants are of a healthy complexion; while in the province of Duquella, which we had passed through, where the water is drawn from wells from one to two hundred feet in depth, the colour of the people is sallow. Three hours from Mazagan brought us to Azamor, where we pitched our tents in a spacious caravansera, in the centre of the town.

Azamor is about 57 miles from Saffy, and about 117 from Mogador. It is situated in a beautiful country; but it afforded us no repose, owing to the chattering of thousands of storks around us. On the seventh day, we arrived at Dar el Beida, and on the eighth, after a continuation of barrenness and rock, at Rabat, a distance of about 220 miles from Mogador.

Rabat is in latitude $34^{\circ} 4'$ north, and longitude $6^{\circ} 40'$ west; it is the largest town on the coast of Marocco; its circumference being about four miles. It is surrounded by a high wall, with several bastions mounting cannon. There is a mosque at Rabat, called the Tower of Hassan, which was built by an architect of Grenada, the same who built the tower of Seville, the tower at Marocco beforementioned, and a tower at Timbuctoo. The tower of Hassan is square, and about 200 feet in height, having seven chambers, one above another; the ascent is so gradual, that, as in the tower at Marocco, a man may ride on horseback to the top. It having been represented to the sultan Muhamed that the apartments of this tower were the haunts of vice, he ordered the way by which it was ascended to be broken up; but the cement was so hardened that it was found im-

possible to destroy it; and the entrance was therefore blocked up with loose stones. Before this took place, an * English traveller had ascended to the top of the tower of Hassan, though not on horseback.

About a mile from Rabat is a spring said to have been discovered by the Romans; that it was used by them is beyond a doubt, for near it are the remains of the Roman town of Shella, which none but Muselmen are allowed to enter. Roman coins are continually found here by those who dig the ground; and some of these have been purchased by European travellers at so high a rate, that the Jews have imitated them, and deceived the antiquaries.

The river Buregreg separates Rabat from Salee. The inhabitants of the latter town are inimical to Christians; yet I ventured over in the ferry boat, and saw the large subterraneous apartment in which the Salee rovers formerly confined their Christian slaves. It was perfectly dry, and had two grates to admit air.

The surrounding country produces abundance of grain, leguminous plants, and fruit. Oranges, in particular, are so plentiful that a hundred may be purchased for the value of sixpence. The air is strongly perfumed, morning and evening, with the odour of the flowers, and the trees are as large as a moderate oak.

At Rabat I left the coast, and directed my course to the eastward for Mequinas, which is sixty-six miles distant. I travelled to Mequinas in three days; and passed the two intermediate

* Mr. Jackson.

nights in the circular douars of Berebbers, who here inhabit the plains. These people drive stakes, and place thorny bushes round their encampments, leaving an entrance which is closed at night ; as it is said that the fiercest lions in Africa, inhabit the neighbouring forests, and sometimes attack the dwellings. This circumstance accounts for Berebbers being found on the plains. As the Moors left to the original inhabitants of the country the mountains from which they could not drive them ; so the Arabs left them the lions which they dared not face.

Fas, or, as it has erroneously been called, Fez, is the metropolis of the northern part of Marocco ; Mequinas, like the Hague, is the residence of the court. Mequinas is situated in a beautiful valley, surrounded by gentle eminences, and cultivated vales, productive of delicious fruit. In 1795 the inhabitants were computed at 110,000. The imperial palace is a quadrangle of more than half a mile on every side ; at each angle is a square pavilion, containing a room elevated above the ground, and in these the emperor frequently transacts business. The architecture of the palace is moresque ; the marble columns, and other decorations were brought from the ruins of Farawan. In the centre is the horem, and, within this, a spacious garden, planted with tall cypress trees. The ladies may look through iron-laticed windows ; but roses, jessamine, and other fragrant flowers, are all they are permitted to see. The rooms in the palace are all on the ground floor, and are about twenty-five feet long, twelve wide, and eighteen high.

The streets of Mequinas are not paved. The manners of the people are mild and hospitable ;

the women are beautiful, and their complexions fair.

Shoes of the thinnest leather, yet impervious to water, are made at Mequinas. Indeed the preparation of leather in Marocco surpasses every thing of the kind known in Europe. The skins of lions and leopards are rendered as soft as silk, and as white as snow.

From Mequinas I proceeded to Fas, which is only about thirty-six miles distant. Fas is situated in latitude $34^{\circ} 6'$ north longitude, and $4^{\circ} 50'$ west. It stands chiefly on gentle hills, except the centre which is low and dirty. It is divided into Old and New Fas; but they are contiguous, and both together do not form so large a city as Marocco; though, as the houses are more lofty, it contains a greater number of inhabitants. The streets are so narrow that two men on horseback can scarcely ride together; the houses are high, and the upper stories project. High walls, with arched passages through them, run across the streets, and divide the city into several quarters. These passages are shut at night, and all communication between one part and another is prevented. The houses, like all the others, encompass a square court; but these have galleries above, as well as below, into which the doors of each apartment open. The floors are of bricks, glazed tiles, or marble; the stairs are narrow. The roofs are flat, and covered with terras, on which carpets are spread in summer for the inhabitants to recline upon, and enjoy the cool breezes of evening; a small turret is built upon the roof for the females of the family.

There are about fifty sumptuous mosques in Fas; the principal of which has a covered place

for such women as choose to pray in public ; an appendage peculiar to this edifice ; for, as the prophet did not assign to women a place in his paradise, his followers in general give them no place in their mosques.

The palace of the Sultan, according to the universal practice of these countries, is composed of a great number of courts, which serve as entrances into different apartments. Some of these are half finished ; others half dilapidated ; there are guards or closed gates, in all. In the third court is a pavilion, about fifteen feet square, with four steps leading to it. Here the Sultan receives those who are permitted to be presented to him ; but none, except favourites, come within the door. The walls are covered with painted cloth, and the floor with a carpet ; a bed, with curtains, is opposite the door ; an elbow chair is on one side of the room, and a small mattress on the other ; the sultan occupies the bed or the chair, and the favourite is allowed to sit upon the mattress.

The number of shops is so great as to give Fas the appearance of a city with three or four hundred thousand inhabitants ; and they have formerly been computed at 380,000 ; but they are much diminished in number. The inhabitants of the country and the mountains resort to the city, to purchase the articles of which they stand in need. Each street is occupied by persons of one trade. The Kasseria of Fas is a square space, walled round, and formed into twelve divisions : two of these are allotted to such shoemakers as work for the great, and the others are occupied by those persons who sell silks, cloths, and linens. The crowd assembled in the Kasseria is daily as nu-

merous as at a fair. It is frequented by the Moorish beauties, wrapped in their hayks, which they are artful enough to open occasionally.

There are sixty criers, or walking auctioneers, at Fas, who are each commissioned by the shop-keepers to sell one article at a time. The crier goes along the street, exhibiting the article on sale, and crying, "who bids more?" till the last bidder be declared the buyer.

There are nearly two hundred caravanseras at Fas, which are three stories high, and each contains from fifty to a hundred apartments. The traveller pays a certain sum *per* day for his room, but all it affords him is a mat, and water by turning a cock. He brings his bed with him, and he purchases his food at a cook's shop, or he buys meat, and gets it dressed. Animals are not suffered to be slaughtered in the city. They are killed near the river, and the meat is sent to an officer who inspects its quality and fixes its price. His ticket is put on the meat, and it is sold by the butcher at the rate affixed.

Elegant silk and gold stuffs are manufactured at Fas; the gold thread is superior to that of France. Shawls are made of the wool of Tedla, which is finer than that of Merino. The gun-locks are so excellent that it is said an English barrel and a Fas lock make a complete piece.

On the morning of the first day of Easter, the people assembled without the city to perform their devotions; and, as the emperor was now at Fas, the solemnity was very grand. A square inclosure was formed, within which was the emperor, attended by about six hundred distinguished persons; without was an assemblage of 250,000 people.

Every time the Imaun prostrated himself and cried "Allah û Kabeer !" God is Great, it was repeated by a great number of Mueddens who were dispersed among the crowd, and all the people with their sovereign at their head, were seen prostrating themselves at once before their Creator. So large a body of men uniting to worship, at the same moment, the author of their existence was a spectacle I could not behold without emotion.

After prayers, one of the Sultan's Fakeers ascended a pulpit within the inclosure, and preached a sermon ; and, after this, the religious part of the ceremony concluded with a short prayer. The Sultan then quitted the inclosure, and mounted his horse, and the different corps of the province passed in review before him. Each chief advanced a little before his troop, and made himself known to his sovereign, and all cried at once, "God bless the life of our Lord !" They then retired, at the command of their leader, to make room for another troop.

Most of the Arabs of Marocco are soldiers, or in case of need can soon become such. There are none who have not a horse, a sabre, and a musket, or who are not ready to march at the command of the Sultan. Each province, on his requisition, supplies and maintains a number of men proportioned to its population and wealth ; but these extraordinary levies are only kept in service when the tillage of the land does not require their presence ; during seed time and harvest they are suffered to remain at home. It has been supposed that an Emperor of Marocco might, if he pleased, raise an army of from two to three hundred thousand men ; but the supposition did not extend to the

manner in which they could be maintained, or the purpose for which they could be wanted. The Arabs are good horsemen; they can endure hunger, thirst, fatigue, and hardship; they have the qualities necessary to form good soldiers, but they are not so formed.

When an army is in motion, little care is taken for a supply of provisions. It is usually encamped near springs or a river, and the surrounding districts are commanded to fix their markets near the spot. Each soldier purchases and pays for what he wants; and if provisions or water be scarce, or pasturage insufficient, the enterprise is abandoned.

The Moors are equal by birth, and know no distinctions but those which are derived from official employments; on resigning these, they return to the common mass of citizens. The laws of Muhamed, like those of Moses, adhere strictly to retaliation. If a man were to knock out the tooth of another man, he would have one of his own teeth drawn as a punishment. A murderer suffers death, unless the relations of the murdered man choose to accept money as a compromise. The Sultan holds himself accountable for all robberies committed between the rising and setting of the sun; if a person travel before or after, it is at his own risk. Robberies are rare, because the bashaws of provinces, or alkaidas of douars, are obliged to pay double the value of the loss; one half to the person robbed, the other to the imperial treasury, and are also severely reprimanded for their want of vigilance.

A debtor cannot be detained in prison after his inability to pay is ascertained; but if he acquire

property afterwards, it is subject to the full amount of the debt.

The Moors rigidly observe the Muhamedan fast. If a man take food during the day, he receives the bastinado according to the sentence of the judge; if water, he receives twenty or thirty blows upon the head; if tobacco, he is sometimes punished with death.

With the governors of towns, authority supplies the place of law. The judgments they pronounce are always arbitrary, and frequently consist in awarding the bastinado with equal liberality to the innocent and the guilty. Money, however, which often constitutes the crime, obtains the pardon of the accused. The acuteness of some of these governors is remarkable; of this, the two following instances are given.

A young married woman of Fas was unfaithful to her husband, and often contrived to meet her lover. At length, the lover, having reason to believe that her guilt extended to another, murdered her, and cast her body into the river. It floated down the stream till it reached a mill, when the hair became entangled in the wheel, and it stopped. The miller instantly gave information to the governor, who ordered him to cut off the head, and bring it to him in a sack, and keep the affair secret.

The governor placed the head in his chamber, and sending for the women who attended at the public baths, he demanded to whom it had belonged. They recognised the head; and after having also enjoined them to secrecy, he went to the husband, and asked where was his wife. "She has been at the house of her father ever since yes-

terday," replied the husband. "That must be inquired into," said the governor; and, taking the husband with him, he went to the father, and repeated his question respecting his daughter. The father answered that she had, indeed, been with him, but that she did not remain a moment in his house.

The governor took the husband with him, and shewed him the head of his wife; he then accompanied him to his house, and desired to see all her clothes, and having examined them, piece by piece, he asked the husband whether they had all been given by him. All were recollected to have been so, except a rich sash, worked with silk and gold, of the manufacture of Fas. This the governor took with him; and, sending for the makers of sashes, and pretending that he wanted one of the same, it was acknowledged by the manufacturer, who said that he had made only three of that pattern, and named the persons to whom he had sold them.

The murderer was now discovered, and sent for. He confessed the crime, and offered three thousand ducats, one thousand for the governor, one for the father, and one for the husband, for its expiation. The governor received the money; and gave the father the sum allowed by the law, as a compensation for the loss of his daughter; but he kept the whole of that intended for the husband; telling him that he was sufficiently recompensed by escaping the punishment due to him for not having properly watched the conduct of his wife.

The other instance of sagacity was shewn in the case of a thief who had stolen some pigeons.

Three young men, who were suspected, were summoned to appear before the governor, who said, "those who steal pigeons should take care not to leave the feathers about their heads." One of the three instantly raised his hand to his cap, to brush off the feathers; and when he had thus discovered himself to be the thief, he confessed the fact.

The latter of these anecdotes will probably bring to the mind of the reader that story of the Arabian Tales in which a vizir discovers the thief among the princes by his estimating the forbearance of the robber, who spared the lady's jewels, above that of the husband and the lover, who spared her person. It is not, perhaps, that Arabian vizirs or Moorish governors possess more acuteness than European judges; but that the former trust to their own discernment, while the last rely upon written laws.

The empire of Marocco is about 550 miles in length, from north to south, and about 200 in breadth from east to west. The Moors have no idea of making roads; or of repairing those that have been made by the ancient possessors of the country, or by the track of passengers.

There is a regular company of couriers in every town, who constitute the only mode of conveyance for public and private dispatches, and who are always ready to set out at a moment's notice. These men travel, on foot, journeys of three or four hundred miles, at the rate of from thirty to forty miles a day, without any other nourishment than a little bread, a few figs, and some water; and they have frequently no better shelter at night than a tree. There have been repeated

instances of a courier proceeding from Marocco to Tangier, a distance of about 330 miles, in six days.

In the months of June, July, and August, the heat in Marocco is excessive. About the beginning of September the country is visited by the *shume* or hot wind from the Sahara. This blows with great violence during three, seven, fourteen, or twenty-one days, and at this time it is scarcely possible to walk out: the ground burns the feet, and the air resembles that from the mouth of an oven. The inhabitants of the towns live upon fruit; for meat cannot be eaten warm with life, and it becomes putrid before it is cold. They pass the day in their cellars, and at night they have the stone walls of their bed-rooms deluged with water, which makes a hissing noise, as if poured on hot iron.

CHAPTER XXII.

MOORS. JEWS. SLAVES.

FAS TO OUSCHDA, L'ARAICH, TANGIER, TETUAN.

OF the Shelluhs and Berebbers who inhabit the mountains of Marocco, and of the Arabs who cultivate the plains, enough has been said ; it remains to speak of the Moors and Jews who inhabit the towns.

Moors are of a middle stature, and are less muscular than Europeans ; their complexion is *sallow* in the northern, and darker in the southern, parts of their empire ; their eyes are black and full, their nose is aquiline, and their teeth are, in general, good. Lame people are seldom seen ; blind are more numerous than in Europe. The toes take their natural growth, and are nearly as useful to mechanics as their fingers.

The Moors are naturally of a grave and pensive disposition ; they frequently smile, but are seldom heard to laugh : the most infallible mark of internal tranquillity is their stroking or playing with their beard. They speak loud, and often two or three at a time, as they are not very exact in waiting for a reply. Though they live in a state of ignorance and abject slavery, they consider themselves as the first people in the world, and contemptuously term all others barbarians. Some

of the better educated are, however, courteous and polite.

No bodily suffering, no calamity, can induce a Moor to complain. He is resigned in all things to the will of God, and patiently waits for an amelioration of his condition. When a Moor has passed the Desert from Timbuctoo, and the plundering Arabs have left him nothing but the clothes on his back, he says, "what remedy is there? God willed it so; and there is none but God!"

The dress of the men is a shirt which hangs over the drawers, and reaches below the knee; a coat which buttons down to the bottom, and has large open sleeves, and a red cap, with a turban. When they go out, a hayk of cotton, silk, or wool, five or six yards long, and five feet wide, is thrown carelessly over the coat. The part of the dress which should be white is seldom washed; yet they are scrupulously nice in their apartments: they leave their slippers at the door, and cannot endure the slightest degree of contamination near the place where they are seated.

The dress and ornaments of the women have been described in those of the ladies of the Sultan's horem, except that the former admits of some variety in the stuffs and in the decoration of the head. At home, when employed in their families, they often wear only the shirt, with a coarser shirt over it, and a girdle round the waist. Abroad, they appear wrapped in the hayk, which covers the head and face, and allows them to see without being seen. The old carefully hide their faces; the young and handsome are, as I have before observed, rather more indulgent. Their husbands do not know them in the street; and it is reckoned

ill-bred to look attentively at a woman as she passes. Women of rank seldom walk in the streets, it being considered as a kind of degradation. When they do, they are attended by a female slave. Women wash their faces, hands and arms, legs and feet, two or three times a day.

The Moors marry very young, many of the females not being more than twelve years of age. If we except the very opulent, they do not avail themselves of their prophet's permission to have four wives. They are in general content with one; and those who go to the extent of their allowance seldom take another till the bloom of the former be faded.

When a Moor is inclined to marry, he makes enquiries of some confidential servant respecting the person of her mistress; and if he is satisfied with the report, he sometimes obtains a sight of her through a window: he then demands the lady of her father, procures his consent, and sends his presents. If the father be rich, he gives a dowry to his daughter, and a quantity of pearls and diamonds. These remain the property of the lady, and if the husband put her away, she takes them with her.

On the evening of the day of marriage, the bride is put into a cage about twelve feet in circumference, covered with fine white linen, or with gauzes and silks of various colours. In this, which is placed on a mule, she is paraded through the streets, attended by her relations and friends; some persons carrying lighted torches; others playing on hautboys; and others firing muskets. In this manner she is conducted to the house of her husband, who enters the room, and finds her alone,

sitting on a silk or velvet cushion, with her hands over her eyes ; two wax candles are placed on a table before her, by the light of which he sees his bride for the first time, unless he may have been favoured with a momentary sight of her through her window. It is customary for a man to remain at home eight days, and a woman eight months, after they are married.

Women frequently visit their female relations and friends. If a lady's sandals be seen at the door of a wife's apartment, the husband himself dares not enter. He retires into another room, and directs a female slave to inform him when the sandals are taken away.

If a husband curse his wife, the law obliges him to pay her, for the first offence, eight ducats ; for the second, a dress of greater value ; and, for the third, she may leave him. But when a jealous or discontented husband chooses to tyrannize over his wife, she has no one to assist her ; for even her father cannot interfere, if informed of the ill treatment she endures. Instances have occurred of a woman's being cruelly beaten and put to death. It is true that the husband would suffer death if it were proved ; but who can prove it, when no one dares enter the horem without his permission ? If a wife have male children, she has no ill treatment to fear ; for a father dares not behave ill to the mother of his son.

When a boy can read, and repeat about sixty lessons from the Koran ; he is supposed to have acquired sufficient knowledge. He quits the school, and rides on horseback through the city, followed by his comrades, who sing his praises. This is, to him, a day of triumph ; to them, an

incitement to learning; to the master, a festival; and to the parents a day of expence; for in all countries where there are processions, there are eating and drinking.

The Muselman eats nothing but what has bled, and he cuts the throat of his partridge in the name of God. The Moor receives his visitor sitting, cross-legged, on a mattrass or a mat. He does not rise; but he shakes hands with his guest, enquires after his health, and desires him to be seated. A large bowl of cuscasoe is placed on the floor, or on a low circular table, and half a dozen persons sit round it, cross-legged, on carpets or cushions. A servant goes round with a ewer and a napkin, and pours water on the hands of each; rose-water is used for this purpose by the great. After the usual ejaculation of "Bis'm illah," in the name of God, each dips his hand into the bowl, and taking up a part of its contents, and converting it into a ball, throws it into his mouth, without suffering his fingers to touch his lips. Soup is eaten with wooden spoons, the emperor himself using no other. The Moors never drink till they have done eating, when a large goblet of water is passed round; they say then, "El Ham'd û lillah," praise be to God, and the washing is repeated.

An Arab of Marocco has said to a Christian, "One of your entertainments is sufficient for a regiment of Muselmén; for a Muselman requires only one dish: and you give your dinners to those who do not want, while we entertain persons who are travelling on a journey."

The inhabitants of Marocco breakfast upon thick barley gruel called el hassa; and they relate a story of a physician who went into a distant

country, and enquired what the people took for breakfast. On being answered, el hassûa, he said, "Then peace be with you; for if you eat el hassûa in a morning, you have no need of me."

The inhabitants of Marocco smoke the leaves and flowers of the African hemp, which for a time deprives them of reason, and gives them fascinating imaginations in its place. While under its influence, men become emperors and bashaws, and associate with beautiful women. But it is said, that this herb, while it increases the felicity of those who are happy, adds to the misery of those who are melancholy.

In fine weather, the Moors frequently spread a mat, or a carpet, before their door, and receive their friends in the street. The streets are sometimes crowded with parties of this kind, drinking tea, smoking, conversing, or playing at chess or draughts. The people of this country are so averse to standing or walking, that, if two or three persons meet, they squat down in the first clean place they can find, though they converse only a few minutes. None but the vulgar go on foot; and, for the purpose of visiting, mules are considered as more genteel than horses. The pride of a Moor is to have mules that will walk remarkably fast, and keep his footmen, the number of whom is proportioned to his consequence, on a continued run. The people of Marocco breathe much in the open air: business is transacted in detached rooms, of which three sides are closed, and the fourth is supported by pillars.

The Moors have few amusements. They often resort to their gardens, which are planted with orange, lemon, and cedar trees, in rows, and in

such numbers that they have the appearance of groves. The barber's shops are places of general rendezvous. They are surrounded by benches, on which the idle, the inquisitive, and the customer seat themselves; and when the benches are filled, the people sit on the floor. Itinerant showmen, dancers, and story-tellers often come into the towns; and crowds assemble to gaze on the former, and listen to the extraordinary narrations of the last.

The most singular of these itinerant exhibitors are the serpent-eaters. They entice two different kinds of serpents, the bite of which is known to be mortal, put them in a cane basket, and carry them about the country. They take them out, play with them, and suffer them to twist about their bodies, without receiving any injury. It must be owned that they make the poor animals a most ungrateful return for their familiarity and forbearance; for they frequently devour them alive, while the blood is streaming down their clothes.

Idiots and lunatics are fed and clothed in Morocco, wherever they wander, and are sometimes loaded with presents. A Moor might almost with equal safety insult the emperor; as these people are supposed to be under the especial protection of heaven, and even divinely inspired. If prejudice must prevail among men, it here assumes an amiable form. In my own country the voice and hand of every boy, who can reach him is raised against the unfortunate man who is destitute of reason. I have seen him irritated by taunts, and goaded to desperation.

Itinerant doctors travel through the country, to administer to the sick, when such can be found.

Their surgical apparatus, which they carry on their shoulder in a leathern bag, consists of a lancet, a scarifying knife, and a caustic knife, the last of which is used in the cure of all wounds.

The arts in Marocco are few, and one profession is, among the Moors, equal to another. No person is ashamed of exercising a useful trade; and the governor of a town gives his daughter to a tradesman, without imagining that he degrades himself.

We shall cease to wonder, if we have wondered, at the negro providing his deceased relative with servants to attend him in the next world, or inclosing provisions in the grave for his use on his journey thither; when we are told that the people of Marocco bury gold and silver here, in the expectation of possessing it hereafter. A part of their riches is thus laid up as a treasure for futurity; another part is expended in jewels and rich apparel for the ladies of their family, whom they take a pleasure in seeing sumptuously clothed; and, if they act up to the dictates of their religion, a tenth part of their property is given to the poor.

The bodies of the dead are washed, laid on a wooden tray, and covered with cotton or lawn. They are buried at the hour of prayer, and never kept a night in the house, unless the deceased expired after sun-set. The dead are not buried among the living; the cemetery being always an uninclosed piece of ground without the town. The body is carried to the mosque by those going to prayer, each, in his turn, being desirous to perform this office; and it is laid in the ground with the feet towards Mecca, that it may rise with the

face towards the prophet's tomb. Women go regularly every Friday to weep over the remains of those they held dear ; and others, as they pass the burying-places, pray for the dead.

When a woman loses her husband, she mourns four months and eight days ; or if she be pregnant, till she be brought to bed : during this period, the relations of her late husband are obliged to support her. Among the great, a son mourns for his father by not shaving his head or any part of his beard, and by not paring his nails ; neglect of external appearance being considered as a greater proof of sorrow than the colour of the clothing.

The Jews form about a seventh part of the population of the walled towns in Marocco. They possess neither lands nor gardens ; they wear a particular dress, to distinguish them from the other inhabitants, and if they pass a mosque or sanctuary, they walk barefooted. The lowest Moor imagines that he has a right to insult a Jew, and the Jew dares not defend himself. But, more artful, and more industrious than the Moors, the Jews profit by their situations as agents, brokers, coiners of money, and receivers of the customs, and by the various trades they exercise ; and console themselves for the oppression and indignities they suffer, by the wealth acquired by their application and cunning.

A Jew, of the city of Marocco, appeared one day at the audience of the Sultan in a European dress of scarlet and gold. The Sultan, believing him to be a Christian ambassador, sent to enquire what nation he represented ; and, on finding that he was a Jew, he ordered his gay habit to be torn

from him, and the black burnose, the garment prescribed by law to the people of his nation, to be put in its place; he was then driven out of the court with kicks and buffetings, for having practised a deception upon the Sultan.

Jewesses walk the streets unveiled; but they are obliged to walk with their feet unveiled also, and to prostrate themselves even before the black women who belong to Muhamedans. Many of the Jewesses are perfect beauties; and it is said that their fathers know how to turn their beauty to account, in their dealings with the Moors.

When a Jew dies, the friends and female relations assemble round the corpse, making hideous lamentations, the women tearing their faces with their nails. When the body is removed, all outward expression of sorrow ceases; and brandy changes the screams of mourning to the vociferation of mirth.

There is yet another people in Marocco; I mean the Slaves. These are all Pagan negroes brought from the countries of Sudan by the kafilahs that traverse the Sahara. No man who is able to read the Koran can be a slave in a Muhamedan country. The slaves in Marocco are the domestic servants, and their state of servitude is sufficiently easy. Many have their liberty given them after seven years servitude; and some have been known to refuse it, when offered, choosing rather to remain with their masters.

The black men who have regained their liberty live by their labours. They have no wealth to expose them to the extortions of the government; they are cheerful and gay; they amuse themselves with dancing and singing, and he is most admired

who can perform the best. They intermarry with each other, and, commonly, after harvest, when they are sure of a subsistence. The first preparation for the wedding is to carry corn to the mill sufficient to last a whole year. This is accompanied with songs, drums, and castanets; and two days after they go, with the same ceremonies, to receive the flour. The household furniture consists of a mat, two sheep-skins with the wool on, a lamp, a jar of oil, and some earthen pots. These are carried in procession like the corn.

I groan in spirit when I compare the servitude of black people among the Moors with their slavery among Christians; the former a state in which freedom has been refused; the latter such as to make freedom a dangerous boon. We have here an interesting picture of liberated negroes, when they have nothing to resent and nothing to fear.

There is a scourge that visits Marocco, and leaves famine and pestilence in its track. This is the locust. It is of the same form as the grasshopper, about three inches and a half long; when young it is green; as it grows it becomes of a yellowish hue; and lastly it is brown. The body is eaten, and resembles that of a prawn.

Locusts proceed from the Desert. They follow their sultan, who is said to be larger, and more beautifully coloured than the rest, and they proceed with as much regularity as a disciplined army on its march. They destroy all vegetation on the ground; then the leaves, then the bark of trees. At a distance they appear like an immense cloud, darkening the sun; at hand, they fly in the face of the traveller, settle on his hands and clothes, and are so thick upon the ground as to cover his

horse's hoofs. In the rainy season, they partially disappear; in the spring a new generation starts up to universal plunder. Their visit continues three, five, or seven years, and the multitude of their dead bodies often breeds the plague. The Arabs of the Desert rejoice to see an army of locusts proceeding northward; as they anticipate a mortality among the possessors of cultivated grounds.

To preserve the gardens from the ravages of the locusts, before they fly, a ditch is dug, which is closely palisaded with reeds inclining inwards; and the locusts, in attempting to climb up the slippery reed, fall back into the ditch. The gardens, vineyards, and city of Rabat were screened from these devourers by a trench which was at least three miles in extent, and formed a semicircle from the sea to the river; and the quantity of young locusts here assembled was so great that, on the third day, the ditch could not be approached for the stench. The produce of the country was eaten up; the very bark of the fig, pomegranate, and orange trees, bitter, hard, and corrosive, as it was, was devoured.

The following year gave birth to a new generation of locusts; the husbandman did not reap what he had sown; the cattle perished with hunger; fathers sold their children; the husband, with the consent of his wife, took her to another province, and bestowed her in marriage as if she were his sister; women and children ran after the camels, and raked their dung in search of an indigested grain of barley; and the bodies of people, who had died of hunger in the streets and roads, were thrown across asses, and carried to

the grave. The resignation of the people was not less than their calamity: they bore it without complaining, saying that it was the decree of the Most High.

The inhabitants of Marocco have a method of preserving grain, which must prove some resource against the famine occasioned by the voracity of the locusts; this is the burying their store in subterraneous apartments, in which it will keep good for twenty or thirty years. Among the wealthy Arabs, a father usually fills a mitfere, or pit, on the birth of a child, and empties it on the day of his marriage. When the pit is opened, the corn soon contracts a bad taste; a man, therefore, on opening his granary, lends corn to all his neighbours, and receives it back as they respectively open theirs.

An English traveller *, often mentioned, who is now in London, is acquainted with the method of constructing these subterraneous depositories, and has suggested that they might be introduced with advantage into our colony of the Cape of Good Hope. Wherever more corn can be produced in one year than can be eaten; and where drought, or other contingencies, may occasion the produce of another to be less than can be eaten; the advantage of keeping the surplus to supply the want, is obvious.

Among the insects of Marocco is the venomous spider, which is somewhat like the hornet in size and colour, but is of a rounder form. Its web is an octagon, two or three yards in diameter, and so fine, as to be almost invisible: it is attached to two

* Mr. Jackson, author of the Account of Marocco.

bushes; the spider keeps watch in the centre, and whatever enters between the bushes is its prey. In the cork forests, the sportsman frequently carries away this insect on his garments. It is said to reach the head of its victim before it inflicts its mortal wound, which is so venomous that the person bitten dies in a few hours.

Fas is the first place of rendezvous for the Moorish caravan, to Mecca, and it takes its final departure from Teza. Its course is through the interior of the country, leaving Tlemsen, Algiers, and Tunis, on the left. After a journey of two moons and a half, the pilgrims arrive at Tripoli; here they rest ten days, or a fortnight, and supply themselves with provisions for forty or fifty days. This brings them to Alexandria, from whence they proceed to Cairo and Cosseir. The whole journey occupies nearly seven months. At first the Arabs supply the pilgrims with mutton, barley, butter, and eggs; and afterwards the travellers are exposed to plunder.

When a Moor, on his return from the pilgrimage to Mecca, enters the city in which he dwells, he is preceded by drums and hautboys, and followed by his relations and friends, who had gone to meet him. He bestows a holy embrace on those he meets; and though before he were accounted ignorant and worthless, he now assumes a hypocritical gravity, and the people press round him, to be held a moment in his arms, and receive a portion of his sanctity. Even a camel that has performed the pilgrimage to Mecca, works no more, but is well fed, and allowed to eat wherever it may chance to stray.

Algiers, Tunis, and Tripoli, only remained to

complete the Tour of Africa ; and I left Fas with letters from the Sultan of Marocco to the Bey of Tunis and the Bashaw of Tripoli, intending to go to these states by land.

I travelled in a north-east direction. On the third day we got between the mountains ; on the fourth we pitched our tents beneath the little town of Teza, romantically seated on a rock ; on the fifth we met a tribe of Arabs, with their wives, children, cattle, and camels, and a flock of about fifteen hundred goats ; and at night we encamped within the walls of an ancient castle called Temis-suin. Here we entered the Desert of Angad, which extends to the south of Algiers.

On the seventh day we passed the great river Moulouia, and several douars of Arabs. With the exception of some inhabited and cultivated spots, no animal was to be seen but some small lizards, spiders, and snails, dead, or sleeping, on the branches of a small, dried, thorny plant. Two chains of mountains, which appeared to belong to the Little Atlas, confined the horizon on the north and south.

On the ninth day from Fas we arrived at a cultivated spot about two miles in diameter, inhabited by a tribe of Arabs. Men were mowing corn, with their horses standing, bridled and saddled, beside them, and, farther on, was an armed troop. Four men, armed, and on horseback, came to reconnoitre us ; they asked a prayer, and then took leave of us with civility. In the evening we entered the town of Ouschda, which contained about 500 inhabitants, and was, like all the other inhabited places, situated on a fertile island in a sea of desert. The houses are built of earth : they are

very small; so low that it is scarcely possible to stand upright in them; and so dirty, and full of vermin that I chose to remain in my tent, within the walls of the castle. There is a spring, about a mile from Ouschda, which serves to water the gardens and orchards round the village. The fig, the olive, the date-tree and the vine, yield good fruit; the melons are delicious, and the long, slender sheep, which find scarcely any thing to eat, furnish excellent mutton. The latitude of Ouschda is $34^{\circ} 41'$ north, longitude about $1^{\circ} 40'$ west; the desert that surrounds it renders the air burning hot.

On my arrival at Ouschda I was told that I could not proceed to Tlemsen, as a rebellion had broke out in Algiers, and the Turks and Arabs had been fighting at that very place. I asked the chief if he would furnish me with an escort; he said he had not force sufficient, but he would endeavour to obtain it of the sheik of the Boanini. Several days passed in useless negotiations with the sheik; the rebels approached the walls of Ouschda, fired several shots, and killed two of the inhabitants; I determined to mount my horse, and go myself to the sheik of the Boanini, whose douar was four miles distant, at the entrance of the mountains.

I took two of my people with me, and rode to the gate of the town, which I found shut; and about forty or fifty of the principal inhabitants were assembled, determined not to suffer me to pass. I did my utmost to persuade them not to restrain me; but finding it ineffectual, I took one of my pistols from the saddle, and said to the chief, "Sheik Soliman, we have begun well, but

I fear we shall finish badly. Open the gate." Sheik Soliman, drawing a plug which fastened the gate, said to the others, "As he wants to perish, let him." I rode out, and, a few moments after, I saw the men, who had endeavoured to detain me, gallop after me for my protection.

The sheik of the Boanini received us kindly, and at length promised to conduct me half way to Tlemsen, and there deliver me into the hands of another sheik, who should accompany me the rest of the way. Two days after, the sheik of the Boanini came to desire me to be ready on the following morning; and in the morning, he came with about one hundred men. We left Ouschda, but we had scarcely ridden a mile, when an officer came in full gallop after us, with an order from the Sultan for me to return.

My mortification at being thus prevented from continuing my journey was extreme; but an order of the Emperor of Marocco left me no alternative. The officer who brought it, said that it was not safe for me to return by the highway, as a body of 400 Arabs were there watching for me; I therefore left Ouschda at nine o'clock in the evening, and crossing the fields to the south, pushed forward into the Desert. This part of the Desert of Angad was entirely without water; and, in our haste to escape from the 400 Arabs, we had neglected to bring any with us. When the sun rose not a tree was to be seen; not a rock that could afford us a shelter or a shade. His beams soon darted an intense heat upon our heads, and light breezes scorched us like a flame.

At two o'clock in the afternoon a man dropped down, as if he were dead; and, from this moment,

others dropped successively. There was no possibility of giving them assistance. At four o'clock it came to my turn, and I fell like the others. Here we must have perished, if we had not providentially, and almost miraculously, met with relief. A caravan composed of upwards of 2,000 persons, had taken the same road as ourselves, and from the same motive, except that rumour had multiplied the 400 Arabs into 4,000. The leader of the caravan ordered water to be thrown on my face and hands, and I recovered my senses, and at length was able to swallow a few mouthfuls of water. Thirst had covered my mouth and tongue with a crust, and placed a kind of knot in my throat. In the evening, after a forced march of twenty-two hours, we halted near a douar and a brook. The caravan had met, and relieved my people successively; and they all arrived in the course of the night.

On the second day from Ouschda, we continued our route through the Desert for four hours, when we descended a long slope of the mountains; and in one hour more we encamped on the banks of the river Enza, near the market-place of a village. Men, with their clothes, and beasts with their burdens, dashed into the water; and we regarded the melons and grapes, with which the place abounded, as a present sent from heaven. In the afternoon of the following day, we quitted the mountain, and descended into the plain; and on the fifth day of our return we arrived at Teza.

Teza is one of the few towns in the empire of Marocco that are not in ruins. Its streets are handsome; its houses neat, and painted on the outside; its principal mosque is large, and has a fine porch;

its markets are well provided, and its shops are numerous. It has, in addition to these advantages, a wholesome air, excellent water, and fine gardens and orchards. Its latitude is $34^{\circ} 9'$ north.

From Teza, we travelled through a mountainous country, with villages, or douars, and some cultivation; and on the twelfth day of our return from Ouschda, we entered the district of Wazein, which is composed of vast plains, bounded on the east by tolerably high mountains. The town of Wazein, which we left on our right, is situated at about half the height of a lofty red mountain that rises in the midst of the plain. This town is inhabited by a saint, who lives in a state of perfect independence; and the country under his command abounds with the finest cattle, and the richest harvests, though there is not a tree to be seen. It is also filled with large douars, in which the tents are placed in a straight line. Wazein is in lat. $34^{\circ} 42'$ north, and long. about $5^{\circ} 30'$ west.

On the fourteenth day we arrived at L'Araich, a port on the Atlantic Ocean, consisting of about 400 houses. L'Araich is in lat. $35^{\circ} 13'$ north, longitude about 6° west. The country around it is supposed to be the ancient garden of the Hesperides; the plain of M'sharrah Rumellah, which lies to the south-east, is 150 British miles in circumference, and is perfectly flat. The majestic river Seboo runs through it. The soil is rich and deep; no other manure is used than the ashes which remain after burning the stubble; and the produce is most abundant.

An army has crossed the Seboo on rafts made of inflated cow-hides, covered with planks and straw; and the Morbeya, a river to the southward,

is crossed by travellers nearly in the same manner. Eight sheep-skins are filled with air, and tied together with small cords, and a few slender poles are laid on them, and made fast. On this raft the traveller places himself and his baggage, while a man swims before, and pulls it on with one hand, and another man swims after, and pushes it.

From L'Araich I proceeded to Tangier, a distance of about fifty miles; the country barren and mountainous, with only a few douars inclosed with thick and high hedges. Except the principal street, which is tolerably spacious, the streets of Tangier are so crooked and narrow, that scarcely three persons have room to walk abreast. The houses are so low, that one may reach the tops of most of them with the hand; a few have windows, which are not above a foot square; or loop-holes, a foot in length, and an inch or two in width: the roofs are flat, and covered with terras. In some parts, the principal street is badly paved; the rest is in a state of nature, and nature has placed there enormous rocks. Tangier is in lat. $35^{\circ} 47'$ north, and long. about $5^{\circ} 40'$ west.

On the river Tangier are the ruins of an ancient bridge, supposed to have been erected by the Romans; the centre only is destroyed; and the remainder evinces, by its solidity, the excellence of their workmanship. But the object at Tangier the most interesting to myself was the straits of the Mediterranean sea; a sea which I had quitted on the shore of Egypt, and which now presented to my mind the prospect of home.

From Tangier, I made an excursion to Tetuan, which lies about thirty miles to the eastward, and

five miles from the sea. It is built on a rising ground between two ranges of mountains, and commands a beautiful prospect of the sea. The vale from which it rises is variegated with gardens, vineyards, and plantations of olives, and a river takes its course through the centre. The town is large; the streets are very narrow and filthy; the houses have a mean appearance from the streets; but they are two stories high, and are tolerably spacious and well-furnished within. The inhabitants being, many of them, merchants on a large scale, are opulent and accessible to strangers. The Jewish women are remarkable for the beauty of their features, and the clearness of their complexion.

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The greater part of the city walls has been formed of a composition of gravel, sand, and lime, well tempered, and beaten down in frames; the size of some of these frames may still be traced, and they were at least a hundred yards in length, and two in height and thickness. The cases were removed as the composition hardened, and the wall afterwards attained the strength and solidity of stone. About the year 1670 the Dey of Algiers laid most of the city in ruins. When entire, it might be about four miles in circumference; not more than a sixth part is now remaining. The country around is rich in corn.

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The hills and valleys near Algiers are adorned with houses and gardens, the retreats of the more wealthy inhabitants during the heat of summer. The houses are white, and are shaded with fruit-trees and evergreens, which afford shelter and retirement to the occupiers, and form a gay and delightful prospect towards the sea.

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end of the street to the other on the tops of the houses. Upon these terraces several of the family offices are performed ; such as the drying of linen and flax, and the preparing of figs and raisins. Here the family enjoy the cool breeze of the evening, converse with each other, and offer up their devotions.

Except a small latticed window, or balcony, which is sometimes made towards the street, all the windows open into the court. It is only during the celebration of some public festival that these houses and their lattices and balconies are left open ; for this being a time of great liberty and extravagance, each family is ambitious of displaying its richest furniture ; while crowds of both sexes, dressed in their best apparel, go in and out at their pleasure.

To most of these houses is annexed a smaller one, which is sometimes erected over the porch, and consists of one or two rooms and a terrace. There is a door of communication between this and the gallery, which is kept open or shut, at the discretion of the master ; there is also a private staircase leading into the gateway. In these detached houses the sons of the family are permitted to keep female slaves ; and to these men, retire from the hurry and noise of their families, when they wish to be alone.

The palace of the Dey of Algiers, like many others, has a projecting piazza, in the form of a large pent-house, supported by pillars in front. In such open structures the Bashaws, Kadis, and other great officers, distribute justice, transact public business, and give public entertainments.

On days of great rejoicing, the court of the Dey's palace is covered with sand, and wrestlers contend with great strength and dexterity.

From the city of Algiers I made an excursion along the coast, to visit Shershell, the Julia Casarea of the ancients, which is about sixty miles to the westward. The coast here, for the breadth of two or three leagues, is in general either woody or mountainous, and forms a screen to the fine plains of the Mettijah, which lie behind it. About fifteen miles before I reached Shershell, I passed the ruins of Tefessad, which extend two miles along the shore. Of Shershell itself we may conceive the former magnificence, from the fine pillars, sumptuous aqueducts, capacious cisterns, and beautiful mosaic pavements which remain. The country around is of the utmost fertility, being watered by three rivers, and even the mountainous parts have cultivated spots. There is here a beautiful rill, which is received in a large bason of Roman workmanship; but it is called *shrub we krub*, drink and away; for robbers and assassins render it dangerous to remain.

Bleeda and Medea are the only inland cities of the province of Titterie. The former is about fifteen miles from the sea, the latter about twenty-six; a ridge of the Atlas, which is inhabited by numerous kabyles, or clans of Berebbers, runs between them. They are each about a mile in circumference, and both have walls, but they afford little security, as they are of mud, and perforated by hornets. On my return to Algiers, I visited both these towns; and from Bleeda I proceeded eastward to Mount Jurjura, the highest mountain of the country, and the landmark of the eastern

part, as Wannashreese is of the western. Mount Jurjura is at least twenty-four miles in length; and excepting a pool of good water in the centre, which is bordered round with arable land, the whole is a continued range of rocks and precipices. In winter the ridge of this mountain is covered with snow, which forms a barrier that the inhabitants of the two sides never pass. As neighbours, they entertain a perpetual animosity against each other; and when the snow dissolves they renew their hostilities.

The province of Constantina, which I now entered, is nearly equal to the other two in extent, being upwards of 230 miles in length from east to west, and more than 100 from the sea to the Bled el Jereed. The tribute is proportionably larger; for, while the Bey of Tlemsen brings annually into the treasury of Algiers from 40,000 to 50,000 dollars, and the Bey of Titterie little more than 12,000, the Bey of Constantina never pays less than 80,000, and sometimes 100,000.

A few leagues to the south-east of Mount Jurjura, I entered a narrow winding valley, more than half a mile in length, which ran under two opposite ranges of exceedingly high precipices. At every winding, the rocky stratum that originally crossed and divided the valley, is hewn down like so many door-cases, each about six or seven feet wide; from whence the Arabs call this pass the Beeban, or Gates. Few persons pass through them without horror; for the masters of them are a sturdy race, and a handful of them might dispute the passage of a whole army. A rivulet of salt water, which runs through the valley, probably pointed out the way to form the road.

About six miles to the south-south-east of the Beeban I came to another dangerous pass, which is called the Accaba, or the Ascent, and is the reverse of the former; for here the road lies on the narrow ridge of a high mountain, with deep valleys and precipices on each side, where the slightest deviation from the beaten path would expose the traveller to almost inevitable destruction. Yet the common road from Algiers to Constantina is through the Beeban and over the Accaba; being preferred to another because it is wider, and to a third because it is more direct.

To the south of these passes, but out of my road, lay a large plain called the Shott, which is either covered with salt, or with water, according to the season of the year. Several parts of the Shott are of a light oozy soil, which, after sudden rains, or the overflowing of the adjacent rivers, are changed into quicksands, and are very dangerous to the unwary traveller.

Passing through the fertile plains of Majanah, I came to Seteef, the ancient Sitifi, which might have been a league in circumference; but it is now so totally demolished by the Arabs, that scarcely a fragment of Roman architecture remains. To the southward of this town are the rich pastures of Cassir Attyre, where the Arabs breed the best horses of the country.

Still proceeding to the south-east, from Sitifi I arrived at Medrashem, a superb pile of building, the sepulchre of Syphax, and the other Kings of Numidia, and where, as the Arabs believe, the treasures of these sovereigns are also deposited.

At about the centre of the middle province, I found the town of Tezzoute, which is supposed to

have been the ancient Lambesa. The ruins are eight or nine miles in circumference. The Arabs have a tradition that this city had forty gates, and that each gate could send out forty thousand armed men. There are magnificent remains of seven of these gates ; and, among other remains of elegant structure, there are the seats and upper part of an amphitheatre ; the frontispiece of a beautiful Ionic temple ; an oblong chamber with a large gate on each side ; and a beautiful little mausoleum, in the form of a dome, supported by Corinthian pillars. This last is called by the Arabs the cupola of the bride.

Tezzoute is situated among the Jibbel Aouess, which is composed of a large knot of eminences, running one into another, with beautiful small plains and valleys intervening. Both the higher and the lower parts are extremely fertile. Here, to my great astonishment, I met with a kabyle, or tribe called Neardie, not, indeed, so fair as the English, but lighter than the inhabitants of any country south of England. Their hair was red, and their eyes were blue ; they had each a Greek cross, formed with antimony, in the middle between the two eyes. They are an independent people, who dwell among the mountains, in huts called dashkras, built with mud and straw. They pay no taxes, but live in a state of constant defiance of the Bey of Constantina, and warfare with the Moors. It required some address to approach these people with safety, which, however, I accomplished, and was well received. They acknowledged, with great pleasure, that their ancestors had been Christians ; and it is probable that they are a remnant of the Vandals.

From the Jibbel Auress I proceeded to Tipasa, where I saw a large temple, and a four-faced triumphal arch of the Corinthian order, in the very best taste. About thirty miles north-east of Tipasa, on the confines of Tunis, is Gellah, a considerable village on a high pointed mountain, with only one narrow road leading to it. This place, which can only be conquered by hunger or surprise, is the refuge of rebels and villains of both kingdoms, where they are hospitably entertained till their friends have either procured their pardon, or compounded for their crimes.

From Tipasa I crossed the river Myskianah, and pursued my way, through one of the most beautiful and best cultivated countries in the world, to Constantina, the capital of the eastern province of Algiers.

Constantina is the ancient Cirta, the capital of Syphax. It is forty-eight miles distant from the sea, and is situated on an inland promontory. The neck of land which connects the city with the valley below is about 110 yards in breadth, and rises from the south-east. The promontory is more than a mile in circumference; it ends towards the north in a perpendicular precipice of at least 600 feet in depth, from the top of which is a most charming view of mountains, vales, and rivers. Deep and narrow valleys surround the rest of the promontory. Constantina is confined to the summit; Cirta occupied the passage to the vale, and the vale beyond the river.

Near the centre of the city are still remaining about twenty capacious cisterns, which fill up an area of 150 feet square. These received water which was conducted from Physgeah, by a magni-

ficent aqueduct, a great part of which still remains. The gate that forms the entrance from below is of a beautiful reddish stone, not inferior to marble, and finely polished. An altar of pure white marble is become a part of a wall. A bridge over a part of the valley is a masterpiece of its kind, ornamented with cornices, festoons, garlands, and heads of oxen: between the two principal arches are, in bold relief, two elephants, facing each other, and above them, a lady with a large scallop-shell as a canopy. Among the ruins beyond the bridge, is a triumphal arch, almost entire. It consists of three arches, the centre one, as usual, larger than the others: all the mouldings and frizes are embellished with flowers, battle-axes, and other ornaments. The Corinthian pilasters of the grand arch are pannelled, like the pillars of the city gate, in a style peculiar to Cirta.

The streets of Constantina are narrow and dirty; the houses low, and without windows. The palace of the Bey differs little from the houses of private individuals, except that it is much larger. The apartments, through which I was conducted to an audience, were adorned with muskets, pistols, and saddles, which are the luxuries of the country. The various rooms were filled by slaves, soldiers, and persons waiting for admission; the function of the soldiers is to execute the orders of the despot, and cut off heads at his command. The present Bey of Constantina was a fine handsome man, and was not accounted cruel, though he had already found much employment for these soldiers.

In travelling from Constantina to the eastward we came to a desolate valley surrounded by moun-

tains, in which are the Hammam Meskouteen, the silent, or enchanted baths. The earth around was calcined, burning hot, and sounded as if it were hollow underneath: a thick vapour issued from the fountains, which boiled to the summit of small elevations, and escaped by circular openings, about two feet in diameter. Near these I gathered mushrooms, stars, and needles of stone; but, in doing so, great circumspection was necessary, to avoid the burning waters, which ran down in all directions. I also collected stalactites of sulphur and of vitriol. These waters boiled a breast of mutton tender in a quarter of an hour. The space occupied by the different springs is about 400 yards each way. The Arabs bathe in these waters in places where the heat is diminished by their having been exposed to the open air: the Romans did the same.

Night overtook us in our descent from the mountains in the neighbourhood of the Hammam Meskouteen, and we turned aside to a douar of Arabs, who are tributary to the Bey of Constantina. Here a new page in the history of the Arabs opened before me. These people declared that they were destitute both of provisions and provender; they were beaten with sticks by my Spahis, and they produced both. Here the hospitable Arab, who would have shared his last morsel with a stranger, conceals his store, and denies its existence! Here the high spirited Arab who acknowledged no superior but his Maker, submits to be beaten with sticks! Alas! he is no longer the independent Arab; he is the vassal of an arbitrary and oppressive Turk. We see the difference of character produced by liberty and undue sub-

house in it, which does not command a view of the sea.

The streets of Algiers, as of the other cities in Barbary, are narrow, the better to shade them from the sun. The cement used in building is probably of the same kind that was used by the Carthaginians, and the Arabian Sultans. It is composed of one part of sand, two of wood ashes, and three of lime. After these are sifted and well mixed, the whole is beaten for three days and nights, successively, with wooden mallets, sprinkling it alternately with oil, and with water, till it be of a proper consistence. It quickly attains the hardness of stone, and is impervious to water.

If we enter one of the principal houses of Algiers, we first pass through a porch, or gateway, with benches on each side. In this the master of the family receives visits, and dispatches business; few persons, not even the nearest relations, being admitted farther, except upon extraordinary occasions. From hence we proceed to the court or quadrangle, which is paved with marble, or such other materials as will carry off the rain, and has sometimes a fountain in the centre. When large companies are admitted, as on the celebration of a marriage, or the circumcising of a child, the court is the usual place of their reception. On such occasions it is strewed with mats and carpets, and sheltered from the heat or inclemency of the weather by an awning, which, being expanded upon ropes from one parapet wall to another, may be folded or unfolded at pleasure.

The court is generally surrounded by a piazza, with a gallery secured by a balustrade or lattice over it, for the upper story. From the piazzas

below, and galleries above, we enter spacious rooms, each filling one side of the quadrangle, but rarely communicating with each other. One of these frequently serves a whole family; particularly when a father allows his married children to reside with him, or when several persons join to rent the same house. On this account, the cities in Barbary are smaller, and much more populous than those in England.

In the houses of the great, the walls of the apartments, from the middle to the bottom, are covered with velvet or damask, suspended upon hooks, and taken down at pleasure. The upper part of the walls is embellished with most ingenious scrolls and devices in stucco. The ceiling is of wainscot, either painted, or wrought into a variety of pannels, with gilt mouldings, and sentences from the Koran. The floor is laid with painted tiles or solid plaster, which is covered with the richest carpets. Along the sides of the walls are ranged sofas, with bolsters covered with velvet, or damask; and at one end of each room is a small gallery, elevated from three to five feet above the floor, with a balustrade in front, and steps leading to it, in which are placed the beds.

The stairs are sometimes in the porch, and sometimes at the entrance into the court; they are afterwards continued through a corner of the gallery, and conduct us to a door, which opens to the terras at the top of the house.

The terras roof is guarded by a wall, both towards the street and towards the adjoining houses; but it is frequently so low, that if the city were built on level ground, a man might pass from one

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thy master do not like peace, let him make war." The other Algerine sovereign said to a deputy consul of the French, "my mother sold sheep's feet, and my father sold neat's tongues; but they would have been ashamed to expose to sale so worthless a tongue as thine." The answer of a Dey when threatened with a bombardment by the English is well known. "How much," said he to the ambassador, "will it cost thy master to bombard Algiers?" "So much," replied the ambassador. "Then tell him to send me half the money," rejoined the Dey, "and I will destroy Algiers, myself." If a European ship be insulted and plundered, and the consul demand reparation of the Dey, he says, "what is eaten is eaten. When thou hast plucked a fowl, and the wind has scattered the feathers, how wilt thou get them together again?"

As the sovereigns of Europe have demonstrated that they have no objection to fighting, at least, to their subjects fighting; it appears strange that they do not remove these insolent usurpers, these captains of thieves, and establish a more rational government in this beautiful country.

To recruit the Algerine army, cruizers are generally sent once in five or six years to the Levant, where shepherds, outlaws, and men of the lowest condition are engaged for the service. By the time these recruits have received a few instructions from their fellow soldiers, and got caps for their heads, shoes for their feet, and a pair of knives at their girdle; they affect state and dignity, expect to be saluted with the title of effendi, and look upon the most considerable citizens as their slaves, and the European Consuls as their servants. The

naval officers, and many of the soldiers oppose a peace with the sovereigns of Europe; repeating a very expressive Arabian proverb, "those ought never to sow who are afraid of the sparrows." Money and gold watches, are, however, irresistible arguments; for, according to another proverb, "give a Turk money with one hand, and he will suffer you to pluck his eyes out with the other."

The Moors are the descendants of the ancient Mauritians, and are the inhabitants of the cities, towns, and villages. They rise before the dawning of the day, and, having taken a slight refreshment, they attend the public devotions, to which they are summoned by the repeated cry of "Come to prayers; it is better to pray than to sleep." After prayers, they attend to their several occupations till ten o'clock, when they dine; and after dinner they resume their employment, which they continue till the afternoon prayers, when all work ceases, and the shops are shut. The supper commonly follows those prayers which take place at sun-set; and men retire to rest immediately after those which are repeated when night comes on.

When the Moors have no business to transact in the intervals of public prayer, the graver sort count their beads, or mutter such passages of the Koran as are chosen for their meditations. Several of the Thalebs, or Scribes, are so conversant with the Koran, that they can correctly transcribe the whole of it from memory. Persons who are not so religiously disposed converse together in the barber's shop, or in the bazar; or at the coffee-house, where they drink coffee or sherbet, and play at chess. They are so skilful in playing, that they sometimes continue the same game, by ad-

jourment, for several days, and, at the conclusion, the winner wears a feather in his turban, in token of his victory.

The Turks and Moors, and some of the principal Arabs wear the red woollen Tunisine cap. The turban, which is a long narrow web of linen, silk, or muslin, folded round the bottom of the cap, distinguishes, by the number and fashion of the folds, the several ranks of soldiers, and, sometimes, the different orders of citizens. They wear shirts, with open necks, and wide and open sleeves; close-bodied frocks, or tunics, with, or without sleeves; and girdles of worsted, ingeniously woven. These fold several times round the waist; and one of the ends, being doubled, and sewed at the edges, serves for a purse. In these girdles the Turks suspend their knives and poniards, and the secretaries their brazen ink-stands, and the reeds with which they write. They did so in the days of the prophet Ezekiel, who mentions a person with an inkhorn upon his loins. To the garments above-mentioned are added the hayk and the burnoose. The latter, as I believe I have said before, is a cloak with a hood, the cloak made narrow about the neck, and wide below; the hayk might be the Roman toga, and certainly is the Highland plaid.

The greater number of the Moorish women would be accounted beautiful, even in Great Britain. They preserve their beauty till they are thirty, when they begin to be wrinkled. It sometimes happens that they are mothers at eleven years of age, and grandmothers at twenty-two.

The shirts of the women are often of the richest gauze, mixed with ribbands. The inhabitants of cities, of both sexes, never appear abroad, or re-

ceive visits, without wearing drawers: the unmarried ladies are distinguished by having them of striped silk or linen, or of needlework. At home, and in private, a matron wears only a shirt, and sometimes substitutes a towel even for that. When the Moorish ladies appear in the streets, they wrap themselves so closely in their hayks that, even if they were not veiled, little could be discovered of their faces. In summer, when they retire to their country-seats, they walk out with less caution; though even then, on the approach of a stranger, they drop their veil.

They all affect to have their hair reaching to the ground, and where nature has denied such an exuberance, they supply the deficiency by adventitious aid. The hair is collected into one lock, and plaited with ribbands; above this, is tied a triangular piece of linen, adorned with needlework; and the better sort cover this with a thin, flexible plate of gold or silver, of the same form, finely perforated, in imitation of lace. A handkerchief of gauze or silk, bound over the plate, and afterwards falling carelessly on the plaited hair, completes the head-dress of a Moorish lady. But no Moorish lady is completely dressed till she has drawn between her eye-lashes a small wooden bodkin, dipped in the impalpable powder of rich lead ore. This general custom of the east is of the most remote antiquity; for it is said that Jezebel *set off her eyes with the powder of lead ore*; and an * English traveller, of undoubted veracity, saw a joint of the common reed, taken from an Egyptian catcomb, which contained one of these bodkins, and more than an ounce of this powder.

* Dr. Shaw.

It is computed that three persons in four, in this country live wholly upon the different compositions made from wheat or barley flour. Most families grind their wheat and barley at home, between two portable mill-stones: this is performed by women, who generally accompany the employment by singing. In towns and villages there are commonly public ovens, and the bread is made with yeast. The richer Moors have a great variety of high-seasoned fricasees and forced meats, and meats roasted and boiled; and to these are added dishes composed of dates, almonds, sweetmeats, milk and honey. I saw, at some of their festivals at Algiers, more than two hundred dishes, of at least forty different sorts.

The animal food, being well roasted or boiled, requires no carving. It is torn into morsels with the fingers; and the cuscasoe being made into pellets with the same instruments, a sufficient quantity to fill the mouth is taken of both together. When the food is of a more liquid nature the bread is broken in small pieces, and dipped in. As soon as any person is satisfied, he rises, washes his hands, his arms, and his beard, while another instantly takes his place.

Drinking from the hand of each other is the only ceremony that the Algerines use in marriage; but the contract is previously made between the parents; and in this is specified the sum that the bridegroom settles upon the bride, and also the different dresses, jewels, and slaves, that are to be presented to her, when she first waits upon her husband. A triangular plate of gold, another of silver, one or two sets of ear-rings and bracelets, a gold chain for the neck, and half a dozen vests of

brocade and rich silk, are the wedding clothes of a woman of fashion. The bridegroom and bride never see each other till the relations have withdrawn on the night of the marriage, when the husband unveils his wife. By forfeiting the sum settled on her, he may at any time divorce her; but he cannot take her again till she have been married to another.

Both Moors and Arabs have music, but they have no written notes. Though they play by ear, there is the greatest exactness in the musical performances of the Moors; and I have frequently heard twenty or thirty persons playing upon six or eight different kinds of instruments, during a whole night, without making the smallest mistake, or hesitation.

Five is, with the Moors, an unlucky number; and "Five in your eyes," meaning five fingers, is their proverb of cursing and defiance. Upon extraordinary occasions, particularly in lingering diseases, they sacrifice a cock, a sheep, or a goat to the Genii, a race of beings well known to the readers of the Arabian tales. A part of the blood is drank; the creature is buried; and the feathers, if it be a cock, are burnt or dispersed. Some sentences of the Koran, worn upon the breast, or under the cap, are esteemed a sufficient preservative from common evils.

The Moors have a great veneration for their Marabuts, who are generally persons of an austere life, employing themselves in counting their beads. The saintship descends to the son, provided he can maintain the same gravity and deportment. Some of these Marabuts share with their prophet the reputation of a communication with the Deity;

while others pretend to work miracles, and be endowed with powers, which Muhamed himself durst not lay claim to. I was once with the khalif of the western province, when he told me, in the presence of a number of Arabian sheiks, who vouched for the fact, that a Marabut in the vicinity was in possession of a solid bar of iron, which, at his command, would make the report, and do the execution of a cannon : nay, more, that it actually had put to flight an Algerine army. The *Son of a Gun*, as he was called, was sent for ; but he had too much discretion to hazard an exhibition of his miracle in my presence, and no entreaties could prevail upon him to come.

With another Marabut, a saint famous throughout the eastern province for vomiting fire, I was more successful. I saw his mouth in a blaze, and his whole person appeared distorted with agony ; but I had observed that while he pretended to be conversing with God, with his head and hands under his burnoose, he was lighting the fire. The smoke that issued from beneath the burnoose, the smell of sulphur, and the fibres of flax attached to the beard of the juggler, might have explained the miracle to any, but a people determined not to make use of their senses. These people are equally credulous with regard to the pretended knowledge of future events. The predictions are made in general terms, and are, as may be supposed, dubious conjectures.

The absolute submission of the Moors to the will of God forbids their attempting to console surviving friends on the death of a relation. No loss is to be regretted ; no misfortune mourned. Instead of expressions of sorrow, they say to the

nearest relative of the deceased, "A blessing be upon your head."

Each family has its own portion of the public cemetery, walled in, like a garden. Here the bones of its ancestors have remained, undisturbed, for many generations; each grave having an upright stone placed at the head and feet, and the intermediate space being planted with flowers, bordered with stone, or paved with tiles. The graves of the principal citizens have vaulted rooms built over them, of from ten to twenty feet square: they are generally open; the walls are white-washed, and the place is kept clean. The female relations, during the first two or three months, go, once a week, to weep over the grave, women being here allowed to feel sorrow; a privilege, indeed, which is seldom denied them any where.

Much has already been said of the Arabs; yet it may not be uninteresting to observe the similarity of their manners here and in Marocco; though it is probable that the Arabs of these respective countries have had no communication with each other since their emigration from Arabia.

Here, as every where, the Arabs of Africa are a pastoral people; and here, as in Marocco, they are the cultivators of the earth. They live in tents, which they call *Bet el shaar*, houses of hair. The size of one of these houses is proportioned to the number of persons designed to live in it; and, according to its size, it is supported by one, two, or three poles; and a curtain, or a carpet, occasionally let down from these, divides the tent into so many separate apartments. A douar is composed of from three to three hundred of these

tents. The Arabs, wrapped in their hayks, stretch themselves on a mat, or carpet: a corner of the tent is reserved for the foals, calves, and kids.

The hayks are of different size and quality; the usual size is eighteen feet in length, and five or six in width. This and the burnoose are, in general, the sole garments of an Arab, if we except a narrow fillet which binds the temples, to prevent his locks from being troublesome. They fasten together the two upper corners of the hayk, and they use the outer fold to carry any article they may have to take with them. In some of the douars, a bride and bridegroom each wear a shirt at their marriage, and it is never afterwards taken off, but suffered to drop, in pieces, from their persons.

At home, the life of the Arab is a life of idleness: he has no relish for domestic amusements; he is rarely known to converse with his wife, or play with his children; what he values above all things is his horse. He is never so well pleased as when he is hunting, or riding at full speed; and in these exercises the Arabs excel. I have seen several who, at full speed, and upon a horse sixteen hands high, have taken up the naked stalk of a palm branch from the ground.

The Arabs retain many of the customs we read of in Sacred History; and, if we except their religion, they are the same people they were three thousand years ago. Upon meeting each other, they still use the primitive salutation, "Peace be with you." Inferiors kiss the feet, knees, or garments of superiors; children, and near relations, kiss the head only; equals kiss the hand, the head, or the shoulders of each other. At great public festivals, the wife compliments her husband by kissing his hand.

The greatest prince among the Arabs is not ashamed to fetch a lamb from his flock, and kill it; while the princess is impatient to prepare her fire, and her kettle to dress it. The custom, which still prevails of walking either bare-footed, or in slippers, requires the ancient employment of bringing water to wash the feet; and who so ready to perform this office as the master, who is present to give the welcome, and who, after his entertainment is prepared, accounts it a breach of respect to sit down with his guests; therefore stands and serves them? It must be confessed, however, that, in Barbary, the travellers who are entertained with great hospitality at night, are sometimes overtaken and pillaged in the morning.

The Arab women are of a dusky complexion, and are rarely handsome. They have, as usual, a great share of business upon their hands. While the husband is smoking his pipe, and reposing in the shade, and the children are attending the flocks; the wife is working at the loom, grinding the corn, and dressing the food. Nor is this all; for, to finish the labour of the day, with a pitcher, or a goat-skin in her hand, and an infant tied upon her back, she goes, sometimes to a considerable distance for water for the family.

A few wooden bowls, a pot, and a kettle, compose the kitchen furniture of a prince. Bread is without leaven, and baked in thin cakes, as soon as kneaded, either over the fire, or in a shallow earthen pan. Such were the cakes that Sarah made for the angels, *quickly, upon the hearth*.

Children are seldom caressed; never beaten. They are not contradicted; but they are never submitted to. They run, play, quarrel, and be-

come friends, without any interference on the part of their parents. The heat of the sun never overcomes them ; the rain or the damp gives them no cold ; and they learn early to support hunger, thirst, and fatigue. If a boy complain, no one listens ; if he weep, his tears make no impression ; if he ask questions, those only are answered which deserve an answer ; but when he talks reasonably, he is conversed with seriously, and treated as if he were a man. And surely such treatment is calculated to form men. Accordingly, the young Arab, unrestrained by fear, speaks with a firm tone and a fixed eye ; and finding that he must himself procure what he wants, or submit to be without it, he exerts his own strength, or his own faculties to obtain it.

The Berebbers are here, as in Marocco, the inhabitants of the mountains, and their language differs little from that of the other mountaineers. It is probable they are the original inhabitants of the country, and have been attacked by successive invaders as each became master of the territory. The huts of the Berebbers are formed with hurdles, plastered with mud ; or with the materials of adjacent ruins ; or with square cakes of clay baked in the sun. The roofs are made of reeds, or branches of trees, and are covered with straw or turf. The largest of these dwellings seldom contains more than one apartment, of which the young domestic animals are allowed a share. Of such buildings was Carthage composed before the time of Dido.

The method of keeping in obedience the large and populous state of Algiers is by observing the ancient political maxim, *Divide, and Command*.

The Beys are very watchful over the tribes of Arabs under their several jurisdictions; some of which, if others were to stand neuter, would be too powerful for the whole army of Algiers, though it is the boast of every Turk that he is a match for twenty Arabs. But the different tribes have continual jealousies and misunderstandings; and, when these occur, the Beys play one tribe against another, and, by assisting the weakest, make the balance even. By thus fomenting quarrels, and exasperating one family against another, four or five thousand Turks not only maintain their ground, but lay their neighbours the Tunisians, on one side, and the Western Moors, on the other, under great obligations that they do not extend their dominions at their expence.

What a melancholy picture of human nature! We have learned to look with indifference at the enmity which one people bears to another; for a portion of hatred and revenge seems inherent in man, and against whom can it be exercised but his neighbour? But that any should be found so wicked as to encourage these evil principles in others, for their own advantage, excites our indignation and sorrow.

Though the greater number of the Arabs of Barbary have been under the Turkish yoke for many ages, they are in general uninterrupted in their succession to the few dignities that properly belong to themselves. Provided they pay regularly the eighth part of the produce of their lands, together with a small capitation tax which is annually demanded by the Turks, they are left in possession of their private laws and customs. Every douar then may be regarded as a little state, over

which the head of the family enjoying the greatest degree of prosperity and reputation, usually presides. Yet though the chief authority be vested in this person, all grievances are redressed, and all disputes accommodated, by calling to his assistance one or two men out of each tent : and as the delinquent is considered as a brother, the sentence is on the favourable side, and scarcely ever exceeds that of banishment.

When the chief presides over a single douar, he is called the Sheik, or Elder ; when his power extends over several douars, he has the title of Sheik el Kabeer, Great Sheik ; or that of Emir, Prince. It sometimes happens that the Great Sheik, having disputed the succession with one of his own family, has arrived at this dignity through the intervention of the Bey of the province : the noble Arab is then the creature of the Bey, and the oppressor of his brethren. Justice, however, sometimes overtakes the Bey. When he carries his tribute to the capital, the Dey makes use of the opportunity to take off his head, if he has displeased him ; and the tyrant, before whom thousands of Arabs tremble in the province, trembles himself before the supreme tyrant of Algiers.

Few of the Deys, Bashaws, Beys, or Sheiks of Barbary can write their own name ; their decrees are therefore impressed with their seal or ring, which is usually of silver, or cornelian, engraved with their name on one side, and that of their territory, or some sentence from the Koran, on the other.

For the common distribution of justice, there is at Algiers, as in all other Turkish governments, an

officer called a Kadi, who is obliged to sit, once or twice every day, to hear and determine causes. But, as the Kadi is too often, and too justly, charged with accepting a bribe, all affairs of moment are laid before the Dey. At both these tribunals the cause is quickly decided; nothing more being required than the proof of the alleged debt, trespass, or crime. The execution of the sentence follows immediately.

Crimes that are not capital are punished with the bastinado, which consists of from fifty to a thousand strokes, with sticks about the thickness of a finger. Murder, and other capital crimes, are punished with death, in various ways, most of which are shocking to humanity. When women offend, they are punished in private; if they are taken in adultery, they are tied in a sack, carried out to sea, and drowned. In these countries little regard is paid to the quality of the offender; what is considered is the nature of the offence. Sometimes a pecuniary offer will stop the course of justice; but if the crime be flagrant, no atonement can be made for it.

CHAPTER XXV.

TRAVELS IN TUNIS.

FROM Bona, I proceeded by sea to Tunis. This state is under the same sort of government as that of Algiers; but its ruler is content with the title of Bey. The territory stretches about 170 miles along the shore of the Mediterranean, and is 220 from the Mediterranean to the south. This country is not divided into provinces, like that of Algiers; nor is the authority of the Bey of Tunis delegated to others. He collects the tribute in person, with a flying camp; visiting the northern, and more fertile part of his dominions in summer, and the southern, to the borders of the Bled el Jereed, in winter. One of these journeys occupies about fifty days.

I landed at the city of Bizerta, which is situated upon a lake that has an open communication with the sea. The Gulf of Bizerta is a beautiful sandy inlet, nearly twelve miles in breadth, the bottom of which being low, opens to the view a great extent of country, adorned with groves and plantations of olives.

From hence I proceeded to the city of Tunis, which stands upon a rising ground on the western bank of an extensive lake that communicates with the sea. The situation is low and damp, and the town is destitute of good water, with which Algiers is supplied from a thousand springs. Tunis is surrounded by a wall of stone and mud; the streets are, as usual, narrow, dirty, and unpaved;

the houses are of stone ; but they are neither so lofty, nor so magnificent as at Algiers ; being seldom more than one story high ; nor have the people an equal number of country seats. A century ago the Tunisians boasted that their capital contained 300,000 inhabitants ; at present it is supposed to contain at least 100,000. They have little of the haughty insolence of the Algerines, and are accounted the most civilized people in Barbary. The palace of the Bey is four miles from Tunis, and is called the Bardo. It is said to be three miles in circumference. A new palace, however, a magnificent structure in the Saracenic style, has lately been erected in the city. The lower part of this building is occupied by shops. The port of Tunis is called the Goletta ; it is at the entrance of the lake from the sea. The lake is of an oval form, and about twenty miles in circumference. The air, at a distance from the lake is extremely salubrious.

The climate of this country is one of the finest in the world ; the soil also is remarkably fine. The district to the eastward of the city, in a good season, is said to render to the husbandman a hundred fold : in the western, the crops of grain are less abundant, and two months later. Throughout the country, the water of the springs is, in general, either salt or hot. The water of the springs at Zow-wan, which formerly supplied Carthage by means of thousands of arches, is uncommonly pure. The salt water is, by those who are accustomed to drink it, preferred to fresh.

Having delivered my letters to the Bey of Tunis, and obtained his permission to visit the country, in whatever direction I should please, my first ex-

curtion was to the ancient city of Carthage, which is only twelve miles distant. To the north of Carthage, the winds and the mud brought down by the river Mejerda, have filled up the ancient harbour; to the south, the sea has encroached upon the city, and laid it, to the extent of three furlongs in length, and more than half a furlong in breadth, under water. Carthage was built upon three hills or eminences. Upon that which overlooks the south-east shore, there is the area of a spacious room, and, near it, others which are smaller. Some of these have tessellated pavements, though but indifferent, both in design and execution. In rowing along the shore, the common sewers are frequently discovered. The cisterns appertaining to private houses, and to the public, are structures that have suffered little; the former are numerous; the latter consist of two sets; one of which contains more than twenty contiguous cisterns, each, at least, a hundred feet in length, and thirty in breadth. Such are the visible remains of the magnificence of Carthage, once fifteen miles in circumference.

At Jol Cesarea, Cirta, and Carthage, I was struck with the solitude of the few structures which remain, in places once crowded with inhabitants; places where Syphax and Massinissa, Scipio and Cæsar, Christians, Arabians, and Turks, have commanded in their turn! Every heap of ruins declares the perishable nature of human contrivances, and reminds us of the thousands buried on the spot, and long forgotten by the world.

The whole site of ancient Carthage contains subterraneous ruins. A short time ago, an edifice was discovered, consisting of several apartments; the

paintings still remain on the roof of one of them. On Mount Gamart, to the west of Carthage, is a catacomb of great extent; but no person dares to enter it, though it is open in many different places.

The celebrated aqueduct may be traced from the larger set of cisterns to Zow-wan, and from thence to Zung-gar, a distance of nearly sixty miles. The whole was a work of extraordinary labour and expence: that part which runs along the peninsula was elegantly built with hewn stone. At a little village called Arriana, six miles to the northward of Tunis, are seen a long range of arches, all of them entire, and seventy feet high, supported by columns sixteen feet square. The channel which conveyed the water lies upon these arches, and is of sufficient height and width to allow a person of ordinary size to walk in it. It is vaulted above, and plastered all over with a strong cement, which is discoloured to the height of about three feet by the stream which has run through it.

Having returned to Tunis, I paid a visit to Utica, from respect to the memory of Cato. A heap of rubbish and small stones is all that remains of the city; but the trenches without the city, and the approaches of the ancient besiegers, are still very perfect. It is said, that some labourers, in digging stones at Utica, a few years ago, found a number of beautiful statues; some mutilated, others in high preservation; and that among the latter was a fine, colossal statue of Tiberius. I was not so fortunate as to see these works of ancient art; nor is this to be wondered at; for in addition to the Muhamedan aversion to statues, which are regarded as idolatry, the Arabs break to

pieces the finest remains of antiquity in the hope of finding treasure.

I now hired ten spahis, or Turkish horse soldiers, well armed with muskets and pistols, excellent horsemen, and upon the few occasions which presented themselves, not less remarkable for cowardice than for horsemanship. Besides these I had ten servants.

I set out on the banks of the river Mejerda, through a country perfectly cultivated, and inhabited by people under the controul of the government. The next day I reached Dugga, the Thugga of antiquity, where I found an extensive scene of ruins. Among these appeared a large temple, with Corinthian pillars of Parian marble, ornamented in the very best style of sculpture.

From Dugga, I made an excursion to Beja, which lies to the north-west. This city is the principal mart of the whole territory of Tunis, particularly for corn, by which all other articles of commerce are estimated: and in the plains below, on the banks of the Mejerda, an annual fair is held, which is frequented by the most distant tribes of Arabs, with their families, flocks, and manufactures.

At Musti, a little to the eastward of Dugga, a beautiful triumphal arch lay in fragments on the ground. From hence I visited Kisser, where a triumphal arch, and a small square temple were still standing. I then proceeded to Muchtar, the ancient Tucca Terebinthina, where are two triumphal arches; the larger equal in taste, execution, and mass, to any remaining work of the Romans, of the same kind; the smaller more simple, but very elegant. From Muchtar I went to Keff, a town about 72 miles west-south-west from Tu-

nis, and the third, with respect to riches and strength, in the country. An entire statue of Venus, and an equestrian statue of Marcus Antonius Rufus, were dug up here in the beginning of the eighteenth century, in levelling the mound of the citadel, for the purpose of rebuilding it. They were instantly broken to pieces.

From Keff I returned to Dugga, and from thence I proceeded eastward to Zung-gar, and Zowan. At both these places temples were erected over the springs which supplied the aqueduct. That at Zung-gar appears, by the remaining ornaments, to have been of the Corinthian order. A beautiful dome, with three niches, is placed immediately over the fountain. Zowan is a small flourishing town, about forty-two miles south of Tunis. It is built on the north-east extremity of a conspicuous mountain, and is famous for dying scarlet caps, and bleaching linen.

From Zung-gar I proceeded southward to Kairwan, a walled city, and the next in rank after Tunis for trade, and the number of inhabitants. It is situated in a sandy plain, and is about twenty-four miles west of the town of Susa, on the eastern coast. At the distance of 110 yards from the city is a capacious pond, and a cistern, which is constructed for the reception of rain-water; but the pond, which is the chief provision for cattle, and common purposes, dries up, or becomes putrid about the middle of the summer, and occasions agues and fevers. The water of the cistern is reserved by the inhabitants for their own drinking.

Kairwan is probably the Vico Augusti of the Romans; it was unquestionably the metropolis of the Arabians in Africa, in the seventh century.

In the year 983, the Khalif built a palace in the city of Kairwan, which cost 800,000 pieces of gold. In 1050, the palace and its delicious gardens were destroyed by an army from Egypt, which stopped the springs, and turned the course of the river.

There are at Kairwan several fragments of ancient architecture; and the great mosque is accounted the most magnificent, and most sacred in Barbary. As a Christian, I could not be permitted to enter it; but I was told by the inhabitants of the place that it was supported by five hundred pillars of granite. Among the great variety of columns, and other ancient materials employed in forming this large and beautiful edifice, I could not hear of a single inscription.

The lands near the coast of the southern part of the country of Tunis are of a dry, sandy nature; but olive-trees flourish in great perfection. To the west of Kairwan there is a diversity of hill and vale, but the soil differs little from that near the coast. As we proceed southward, towards the skirts of the Bled el Jereed, we travel over a barren plain, with hills first, and then mountains, at a distance on each side of us.

From Kairwan I proceeded south-east to Gilma, where a large extent of stones and rubbish is all that remains of antiquity; and from Gilma I travelled eastward to Spaitla, the ancient Sufetula, one of the most remarkable places in Barbary for the grandeur and extent of its ruins. The most striking of these is a magnificent triumphal arch of the Corinthian order, consisting of a larger arch in the centre, and a smaller on each side. From this arch to the city is a pavement of large black

stones, with a parapet wall, breast high, on each side. This path was undoubtedly made for the Roman Emperor, on his triumphal entry into the city, and these walls were built to keep off the populace. Near the end of the pavement is a beautiful portico, in the same style as the triumphal arch, which conducts us into a spacious court. Here we have the ruins of three contiguous temples, the roofs, porticoes, and fronts of which are, indeed gone; but the columns, the pediments, and entablatures are entire, and give to the whole the appearance of a perfect building.

The Welled Omran, a lawless plundering tribe of Arabs, disquieted me much during the eight days of my stay at Spaitla. It was a fair match between coward and coward. I was inclosed, with my company, within the high walls which surround the three temples: these plunderers would have come in to me, but they were afraid of my fire arms; and I would have run away from them, but I was afraid of encountering their horse on the plain. I was almost worn out with hunger, when a friendly tribe came to my assistance, and brought me at once safety and provisions.

Spaitla is about thirty-six miles to the south of Keff. The town is beautifully situated on a rising ground; it is shaded with juniper-trees; and watered by a pleasant stream, which here sinks under the earth, and is seen no more.

From Spaitla, I travelled to Casareen, which lies about eighteen miles to the W. S. W. Here I suffered something from hunger and from fear; the country was more rugged and less fruitful, and the inhabitants were in rebellion against the Bey. From Cassareen I made an excursion to Hydras,

the ancient Thunodrynum, which is on the confines of Algiers, and is one of the most considerable places, for the extent of its ruins, in the dominions of the Bey of Tunis. Here are the walls of several houses, the entire pavement of a whole street, and a variety of altars and mausolea. Many of the latter are well preserved. Some are open, and are circular, hexagonal, or octagonal, and supported by four, six, or eight columns: others are close, square buildings, with either niches in one of the fronts, or open balconies on their tops. Temples of divinities, and monuments of conquerors, frequently endure to future generations; but it is seldom that time, and rude hands, spare the memorials of private life.

The vicinity of Hydrah is inhabited by a tribe of Arabs called Welled Seedy Boogannim, sons of the master of flocks. These Arabs are immensely rich, paying no tribute either to Tunis or Algiers; and the reason of this exemption is a very extraordinary one. By the institution of their founder they are obliged to subsist upon lion's flesh, as far as they can procure it; and in consideration of the utility of their vow, which they strictly perform, they are not taxed. In consequence of the life they lead, they are excellent and well-armed horsemen, and bold and undaunted hunters; and it is believed that these qualities, together with their distance from the seat of government, have some share in their exemption from taxes. The assertion that a people existed who ate the flesh of lions, was one proof brought of the want of veracity of that great traveller Bruce: it is a proof that men determine what cannot be, without knowing what is. Bruce, himself, had eaten of three lions in the

tents of the Welled Seedy Boogannim. The first was a male lion, lean, tough, and smelling strongly of musk; the second was a lioness, which was said to have been a year barren; the flesh was tolerably fat; and had it not been for the musky scent, and the traveller's prejudice against such food, he might have considered a broiled steak as not very disgusting: the third was a whelp of six or seven months old, and the worst of the three. It is probable that the vow of the Welled Seedy Boogannim originated in their being masters, and therefore concerned for the safety of flocks.

From Hydrah I returned to Cassareen, and from thence, continuing my journey to the southward, I arrived at Ferriana the Thala of antiquity, where a few pillars of granite are, by the especial kindness of the Arabs, left standing on their pedestals. Ferriana presents nothing else remarkable, if we except the baths of very warm water without the town. In these were a number of small fishes, though the degree of heat was such that I almost wondered they were not boiled. A small spot of ground, to the south of the town is cultivated, by means of the rivulet which runs under the walls; the rest of the country is barren and destitute of water. The only prospect is to the westward, where the eye rests upon naked precipices; or, if it have liberty to wander over some broken cliff, or rugged valley, it finds only a desert parched with perpetual drought, and glowing with sunshine.

Still proceeding to the southward, at the distance of about thirty-six miles from Ferriana, I came to Gafsa, the ancient Capsa, one of the strong cities of Jugurtha. The landscape here is something more gay and verdant than at the former place;

as two fountains of water, one of which rises in the centre of the city, and the other in the citadel, unite, and, forming a tolerably large brook, afford greater means of cultivation. We see here the palm, the olive, the pistachio, and other fruit trees; but the scene is of small extent, and ends in the sterile hills and valleys of the Bled el Jereed, or Dry Country.

At twelve miles south-south-west of Gafsa we came to Gorbata, situated on a hemispherical hillock, of which there are numbers in its vicinity. It has a brook of brackish water, which becomes palatable by being filtered through its sandy banks, into pits dug to receive it.

After leaving Gorbata, we entered the Bled el Jereed, where the villages are built, as in the district of Zaab, to the south of Algiers, with mud walls and rafters of palm-trees; and having travelled thirty-six miles farther to the south-south-west, we arrived at Tegewse, on the border of the lake of Marks.

From Tegewse we skirted the lake, in the same direction, and, at the distance of twelve miles, we came to the town of Tozer. This town was the extremity of my travels to the southward, in the state of Tunis. At Tozer, we had a small shower of rain; and so little were the people prepared for this extraordinary occurrence, that several of the houses fell down by imbibing the moisture. Had the rain continued, the town would have melted away.

In every village of the Bled el Jereed may be found traces of the Romans. The sole produce of the country is dates, which the inhabitants exchange for the wheat, barley, linen, and other

commodities of the neighbouring districts. From Tozer, they penetrate across the Desert to Sudan, whither they carry their dates, and from whence they return with black slaves.

There are large plantations of the date-tree in various parts of the country; but those only of the Bled el Jereed bring their fruit to perfection. Young shoots, taken from the roots of full grown trees, will bear fruit the sixth or seventh year; trees that are raised from kernels will not bear till the sixteenth. The date-tree arrives at its full vigour about thirty years after the shoot is planted, and retains it about seventy; yielding annually from fifteen to twenty clusters of dates, each cluster weighing from fifteen to twenty pounds. After this period, the tree gradually declines; and it usually falls about the latter end of its second century.

Returning to Tegewse, I crossed the Lake of Marks, to the eastward, and entered the district of Nefzowah. The Shibkah Lowdeah, or Lake of Marks, is so called from a number of trunks of palm-trees, which are placed at proper distances, to direct the caravans in their march across it. Without these, the passage would be both difficult and dangerous, from the pits and quicksands underneath, and because the opposite bank cannot clearly be distinguished. The lake is nearly sixty miles in length, and about eighteen in breadth, in the narrowest part, where I crossed it. This space is not wholly covered with water, but has several dry spots scattered over it. To the eastward is one of these islands, which, though uninhabited, is well stocked with date-trees. The Arabs say that the Egyptians, in one of their invasions of the

country, halted here, and that the trees originally sprung from the kernels of the fruit they had eaten. The lake is also called Bahar Farouan.

The Lake of Marks, and other smaller lakes of the same nature, are salt plains. They are commonly under water in winter, and have the level turf of a bowling green in summer. Such of these shibkahs, or salt plains, as have a solid bottom, retain the salt, which lies, crystalized, on the surface; those that are of a softer, and more absorbent nature, seldom preserve any saline incrustations. The under stratum of the Lake of Marks is like a tessellated pavement.

Jibbel Hadeffa, situated near the eastern extremity of this lake, is an entire mountain of salt, as hard and solid as stone, and of a reddish, or purple colour: yet the portion of it that is washed down by the dews, becomes as white as snow, and loses the bitterness of the parent rock salt.

I passed through four different villages in my way from the Lake of Marks to the eastern coast; the last of these was called Maggs; we had then to travel nearly thirty miles through a solitary desert, the resort of robbers and assassins, in which we saw the blood of a Turkish gentleman, who, with three of his servants, had been murdered two days before. We also saw five of the banditti, mounted on black horses, and clad in black bur-nooses, that they might be less distinguishable at a distance. Finding that we were prepared to receive them, they gave us the salutation of peace, and passed on. In this dreary desert we met with neither herbage nor water. At El Hammah, sixteen miles before we reached the town of Gabs, on the coast, the small river Triton had changed the

desert into a verdant carpet, adorned with flowers.

Gabs is situated in the Lesser Syrtis, and is within thirty-three miles of the southern boundary of Tunis on the coast. It is said to contain 30,000 inhabitants. The chief branch of trade is the henna, which is plentifully cultivated in the gardens. The leaves of this plant, dried and powdered, are used by the African ladies, as has been before observed, to colour their hands and feet. At Gabs are ruins, among which are some beautiful granite pillars still standing. These are square, and about twelve feet high, and are such as I have not seen in any part of Africa.

From Gabs, I proceeded northward along the coast, on my return to the city of Tunis. Passing several smaller towns, at the distance of eighty-six miles from Gabs, I came to Sfax, a neat thriving city, walled round. The inhabitants carry on a trade in oil and linen; and, what is rather remarkable in these countries, they are permitted to enjoy the fruits of their own industry.

After leaving Sfax, I quitted the coast, and turned to the north-west, to visit El Jemmé, where are altars, columns, and mutilated statues; among the latter are, a giant in armour and a Venus of Medicis, without heads. But the pride of Jemmé is a beautiful and spacious amphitheatre, which consisted originally of sixty-four arches, and four orders of columns, placed one above another. The upper story is most of it fallen; and one of the Beys of Tunis, at the beginning of the seventeenth century, made use of this edifice as a fortress, during a revolt of the Arabs, and blew up four of its arches from top to bottom; yet nothing

can be more magnificent than it still is, on the outside; and, within, the platform of the seats, the galleries, and the passages leading up to them, are now remaining. The arena is nearly circular, and in the centre is a deep pit, or well, cased with hewn stone.

I regained the coast of the Lesser Syrtis at Saelecto, where are the ruins of a large castle, little inferior in extent to the Tower of London. This place, or El Medea, five miles to the northward of it, is said to be that where Hannibal embarked, after his flight from Carthage.

From El Medea, I continued along the coast, through a beautiful and well cultivated country, to Susa, the chief mart of Tunis for oil and linen, and one of the most considerable and wealthy cities of the Tunisians. From thence I proceeded to Cape Bon, the Ras-Addar of the Moors, the Promontory of Mercury of the ancients, and the extremity of the state of Tunis to the north-east.

About six miles to the west-south-west of this promontory, is the Sanctuary of Seedy Daoud, surrounded by the ruins of the ancient Nisua. Here are three Mosaic pavements of great beauty. The horse, the insignia of the Carthaginians, is displayed upon these in the same bold, free attitude as upon the African medals; and the numerous hawks, partridges, gilthead, mullets, palms, and olives; the various inhabitants of the air and water, and produce of the soil of the country, represented on a variegated ground, form pictures more gay and lively than a common painting.

From the ancient Nisua I proceeded to the city of Tunis, having now made the tour of the coun-

try, and visited all the principal remains of antiquity, and most considerable cities of modern times. In the course of this, I had found one ancient maritime city at a distance from the shore, and a part of another under the sea; and I had seen the ruins of many Roman towns, the names of which could not be distinguished.

CHAPTER XXVI.

MANNERS OF TUNIS. VISIT OF HER LATE MAJESTY
QUEEN CAROLINE.

TUNIS, after being under the dominion of the Khalifs, the Emperor of Marocco, the Moors, and the Emperor Charles the Fifth, submitted to Sinan Bashaw, a Turkish officer, in the year 1574. His successors have become absolute sovereigns. The Bey of Tunis can bring into the field from forty to fifty thousand of his militia, three fourths of whom are cavalry; he has also in his service about six thousand Turks, who are feared and hated by the Moors. The whole population of the country has been estimated at 7,000 Turks, 100,000 Jews, 2,386,000 Moors and Arabs, and 7,000 Christians, free and slaves.

The subjects of the King of Naples, alone, who were in slavery at Tunis, in the year 1808, amounted nearly to two thousand. Among these were a Sicilian lady and her five daughters, who

were in the hands of the first minister of the Marine; and each of the daughters, as she grew up, was devoted to the barbarian. If a wife threw herself at the feet of this Christian monarch; and besought him to ransom her husband, he would ask, "cannot you find another husband as good as he?" If a husband implored him to ransom his wife, this legitimate sovereign would exclaim, "what, are women so scarce in my dominions!"

The Bey of Tunis rises two hours before day, eats and prays, and administers justice every day in the week, except Friday. Any person who finds himself aggrieved, repairs to the hall of justice, and repeats, "justice, master!" till the Bey answer, and demand what he would have. Two instances will serve as a specimen of the justice administered here.

A tribe of Arabs designed to complain of the oppression of their chief, who was appointed by the Bey, and to demand his removal. The chief, aware of their intention, entered the hall before them, and thus addressed the sovereign. "In the discharge of my duty, I have been obliged to act with severity towards your subjects; for I could not otherwise obtain the annual tribute. For this they are going to complain against me; but I hope your justice will continue me in my appointment, and I beg you to accept of this small present." At the same time, he laid down a purse containing 10,000 piastres (about 666*l.*). Fifty of the complainants soon after entered the hall, and cried, all together, against their oppressor, demanding another chief in his place, and laying down a purse, containing likewise 10,000 piastres.

"My friends," said the Bey, after the proper

officer had taken both the purses, "I was fully aware of the justice of your complaints; and I have most severely reprimanded this man, who has sworn on the head of our holy prophet that he will, in future, be good to you; therefore take him to your hearts, and be good to him. And as for you," continued the Bey, addressing the chief, "let it be known to all these people that, if the smallest complaint be made against you hereafter, your head shall pay the forfeit."

Both parties were satisfied; and it must be owned that the decision was as just as could possibly be made by a judge who had taken a bribe from each. In the other case, perhaps neither party was satisfied, though the same impartiality was shewn to both. The award, however, conveys an excellent lesson.

An Arab, who had a hen, agreed with his neighbour, who had a quantity of eggs, that the hen should sit upon the eggs, and the produce should be equally divided between the owners. Unfortunately, the hen hatched thirteen chickens, which rendered the equal division a matter of some difficulty, and disputes arose concerning the possession of the odd bird. The affair was brought before the Bey, and the hen and chickens were produced, in evidence of the fact. The Bey having heard the story, sent for his cook, to whom he consigned the feathered family; he then ordered fifty strokes of the bastinado to be given to each of the Arabs, telling them that it would teach them the consequence of quarrelling about trifles.

Hahmoud, began to reign in the year 1782, and the duration of the government is without example

in the country. He was the only sovereign who dared to punish a Turk with the same impartiality that he would a Moor. In his youth, Hahmoud was much addicted to wine; and one night, while he was drinking with his favourite slaves, he heard a noise in the court below. On demanding the cause of it, he was informed that it proceeded from some people belonging to the Dey of Algiers, who were making merry over wine. The intoxicated Bey, indignant at their inebriety, instantly ordered their heads to be taken off; his minister retired to obey his command, and the noise ceased. The next morning, when Hahmoud enquired for the Algerines, he was reminded of the order he had given; and, almost frantic, he asked if he had been obeyed. The minister replied, that, imagining morning might change the mind of his master, he had only sent them to prison; the prince thanked him, and, from that time, never tasted wine or strong liquors.

Notwithstanding this self denial of the sovereign, and in defiance of the prohibition of the prophet, a thousand pipes of wine are annually drank in Tunis.

The Bey of Tunis reserves to himself the privilege of driving a carriage with four wheels; the consuls, and people of the country, being only allowed to have carriages with two. Hahmoud had lately become fond of driving a gig, himself; and the American Consul having a very handsome gig, his highness sent for it, without ceremony, saying that he wanted it, and the consul must get another.

The lower class of Moors, when called upon to pay their taxes, uniformly plead inability. The tax-gatherer, accustomed to this pretence, puts

them under the bastinado; and, generally, before they rise from the ground, they draw forth the bag, and count out the cash. A European gentleman, who stood by on such an occasion, asked the man whether he had not better have paid the taxes at first? "What," cried he, "pay my taxes without being bastinadoed! no no." It must be observed that this seeming absurdity does not proceed so much from the love of being beaten, as the fear of being thought to possess money.

The first operations of arithmetic are not known to one person in twenty thousand of the inhabitants of Tunis, though our numbers are borrowed from the Arabians; but the merchants are frequently very dextrous in the addition and subtraction of large sums by memory. A proof, if proof were wanting, that memory is a faculty which improves by being used. The Tunisians have also a method of transacting business by putting their hands into each other's sleeve, and touching the arm with such a joint or finger; each denoting a particular number. The Thalebs, who pass their time in reading and devotion, pretend to such knowledge, by the combination of numbers, that they compose of them magic squares, which, when worn about the neck, procure the favour of princes, or ward off misfortunes. Extreme ignorance creates presumption on one side, and credulity on the other.

I met with a travelling derviche, who, armed with these numerical charms, provoked me to shoot at him with a loaded pistol; assuring me that it could do him no injury. I thought it most prudent, however, to try the experiment first upon a sheep, which he said would be equally protected by

wearing the amulet. The animal remained about a minute on its legs, after receiving the contents of the pistol, during which time the derviche triumphed ; it then fell down dead, and he left me, probably to boast of the charm to others ; but not to repeat the experiment.

The Arabs, and itinerant derviches collect a multitude of people round them, and chant the memorable actions of their prophet, or describe the wonders of Mecca and Medina. At the end of each period, they make a flourish on one of their simple musical instruments. Lunatics, as before observed, are regarded as saints. One of these, who died a few years ago, pretended to be in the habit of visiting the tomb of the prophet at Mecca, and returning in half an hour ; and the advices he brought from thence were listened to with great veneration. Another, now living, is said to possess the power of passing into Europe during the night, and killing two or three hundred infidels. This exploit performed, he regularly returns to Barbary before the dawn of day.

The Tunisians fatten young ladies for marriage. When a girl is betrothed, she is cooped up in a small room, and large fetters of silver or gold are put on her wrists and ancles. If the man to whom she is engaged have lost, or discharged, or dispatched, a former wife, her rings are put on the bride, and she is fed till they are filled up ; which, if the former wife were fat, and the present slender, is not an easy matter. The food used on these occasions, in addition to the cuscasoe, is a seed called drough, which is of an extraordinary fattening quality. With these, young ladies are literally crammed ; and many are said to die under

the regimen. A Tunisian has seldom more than two wives at one time ; but he changes them as often as he finds it convenient.

The peaches and nectarines of Barbary are excellent. The former commonly weigh ten ounces, and some of the pomegranates weigh a pound. Walks and ornamental gardens the people would consider as a loss of so much profitable soil ; and any improvements in agriculture would be only so many deviations from the steps of their ancestors, which they follow, like the generality of farmers in all countries, with devout reverence, and great pertinacity. Grain is deposited in subterraneous magazines, the smallest of which contains four hundred bushels ; two or three hundred of these pits are sometimes formed contiguous to each other.

A tribe of Arabs which cannot bring more than three or four hundred horses into the field, is often possessed of three or four thousand camels, and ten or twelve thousand sheep and cattle. The Arabs sell a part of their flocks ; but they seldom diminish their number by eating them ; living chiefly, themselves, on bread, milk, butter, and dates.

The manufacture of the caps of Tunis gives food to thousands, and causes a great circulation of wealth throughout the state. The process of this manufacture is as follows.

The wool, being combed, and spun into a coarse soft thread, is twisted, and knit into caps of a conical shape. These are soaked in oil, and milled down, by turning and rubbing the sides together, on a form put on the knee of the manufacturer. By this means they are reduced to about one third of their original size. When the cap begins to be

thick, great care is taken to bring out the nap, and shears are used, to trim it with regularity. Thus reduced, brushed, and clipped, the caps are become of the form of a semi-globe; and they are sent to Zowan, where they are dyed, generally of a deep crimson. No other water in Tunis, than that of Zowan, can be used for this purpose; and this water makes the colour rich and lasting. When the caps are dyed, they are again milled, combed and clipped; and they are finally dressed in a manner so elegant, that they appear to be made of rich velvet. After having gone through all the operations described, the cap is carefully examined by the master of the shop or factory, and all its faulty parts are corrected; a neat tassel, of dark blue silk thread, is then sewed to the top, and it is considered as finished. Before it is packed, however, it must be examined by an officer chosen from among the cap-makers, and called the chief of the trade.

How commendable is the care taken to prevent the debasement of a national manufacture! And how much to be lamented is the folly of some of the manufacturers of my own country, who, in order to be able to afford an article at a low price, have depreciated its value so much, that it is no longer the thing it pretends to be. Gilt buttons made without gold, and "razors made to sell, not shave," may indeed sell; but no man will buy them twice.

The island of Jerba, which forms the eastern boundary of the territory of Tunis, and is separated from the continent only by a narrow channel, not navigable, is famous for the manufacture of woollens. The woollen stuffs of Jerba are of a

thin soft texture. The shawls are dyed of various brilliant colours; those made for the Grand Signior are sent to Constantinople inclosed in canes, and they are so fine that they may be drawn through a finger ring. Burnouses and blankets are also manufactured at Jerba.

Thousands of the inhabitants of Tunis have no other clothing than the cap and the hayk; but the greater number have a burnoose; some have turbans and girdles of woollen; women have a robe of woollen gauze thrown round them, and some of these have silk stripes. Shawls, both long and square, of the same manufacture, are worn by others.

In the course of the year, three caravans, called the caravans of Gadames, arrive at Tunis from the interior of Africa. These bring gold dust, senna, ostrich's feathers, and black slaves.

I shall close my account of Tunis with some particulars of the visit made to this country by her late majesty, Caroline Queen of Great Britain, when Princess of Wales, as taken from the journal of one of her female attendants.

Men, from various motives, such as the hope of gain, the desire of reputation, the acquisition of knowledge, or the gratification of a laudable curiosity, have traversed the four quarters of the globe: but few women, I believe, except this illustrious lady, ever braved fatigue and danger, to observe the manners of Muhamedans, to inspect the remains of Grecian architecture, and to behold the places rendered sacred by our religion.

On the 4th of April 1816, the Princess of Wales, with her attendants, passed the Goletta, and entered the lake of Tunis. The view of the city from hence was very fine; the houses almost touched

the border of the lake. The Princess took up her residence at the house of the British Consul; but, at the end of two days, the Bey offered her a magnificent new palace, which she accepted. Here a sumptuous dinner was provided for her every day, and she was attended by a guard composed of the principal officers of the Bey's household, who also attended her whenever she went abroad.

On the 12th her Royal Highness, with her attendants, in five carriages, paid a visit to the Bey at his residence in the country. She was escorted by about forty officers, mounted on beautiful and spirited horses, whose saddles were covered with red velvet, embroidered with gold, and ornamented with jewels. During the journey, a party of the officers galloped forward, to the distance of nearly a mile; then returning at full speed, a sham fight took place between them and the party left behind. The Princess was greatly astonished to see the horses cleave the air, without deviating from the path, the bridles thrown on their necks; and the riders sitting firmly, without any support, and handling, and firing their muskets, with such dexterity.

The Princess arrived at the palace of the Bey, surrounded by a multitude of people. The cannons of the fortress having announced her arrival, the two sons of the Bey, with the first minister, came out to receive her. After traversing many courts and anti-chambers, the royal visitor was introduced into the presence of the Bey * who was sitting on cushions, and surrounded by his officers. He received the Princess with the greatest politeness, and she presented to him the whole of her

* Hahmoud.

retinue. After a short conversation, which was carried on in Italian, he asked her royal highness if she had a desire to visit his horem; and she having assented to the proposal, he gave her his hand, and she made a sign to her ladies to follow. The gentlemen were necessarily left behind.

The principal wife of the Bey met the Princess in a court surrounded by apartments, from whence she was introduced into a magnificent room, in which a number of women were assembled. They were loaded with gold, diamonds, and precious stones. Their ancles, which were without stockings, were, in some instances, encircled with chains of diamonds; their fingers were covered with splendid rings, except at the ends, which were coloured black. The greater number of the ladies were of a dark complexion; and it was observed that these were more beautiful than such as were fair.

The Princess of Wales, the Bey, and his principal wife, were seated on cushions. Some black slaves presented them with costly napkins embroidered with gold; while others sprinkled them with the finest essences. An exquisite collation, consisting of nearly two hundred dishes, prepared by an Italian lady, wife of the Bey's physician, was then served on gold; and, when this was ended, the Princess and her attendants were again perfumed. After this, the Bey ordered music. The musical performers at the court of Tunis were six old women, immoderately fat. They played on instruments; and afterwards one of them sung, with so loud and discordant a voice, that the relator of the story was under great temptation to laugh. The Princess with better feeling and

better judgment, had the complaisance to listen with attention to the best music that could here be offered her, and to speak with approbation of the best attempt that could here be made to amuse her. The Bey seemed delighted with her satisfaction.

The two princes, who had been present during the whole time, begged her Royal Highness would condescend to visit their horems; and the eldest, who is now Bey of Tunis, took her hand, and led her to his own. This contained a greater number of ladies than that of his father; but, with the exception of his wife, who was a very beautiful woman, they were not, by any means, so richly dressed. They were, in general, enormously fat, too fat to rise without assistance, and the most bulky were esteemed the most beautiful.

A collation was here set before the Princess and her ladies, and they were again sprinkled with perfumes. The ladies of the horem crowded round them; and when the Princess rose to depart, they entreated her to be again seated, in so earnest a manner, that she could not refuse them; and it was not till she had made a visit of five hours that she quitted them. They then attended her into the court, where they took leave of her with the most affecting gestures.

Many of these ladies had been carried off from their parents when very young: some spoke Italian, but not well. The younger prince had entered his brother's horem unexpectedly, and they all appeared in great confusion; but, recovering themselves, they went successively, and kissed the palm of his hand. His wife was also a very beautiful woman.

The Princess of Wales made several short excursions during her visit to Tunis, for which the Bey provided her and her attendants with horses; and they usually passed the night at one or other of his country houses, where all things had been previously arranged for their reception. In one of these excursions, the Princess visited Carthage, where she saw the celebrated aqueduct which supplied the city with water; and, in another, Utica, where she looked in vain for Cato's house. The roads are said to have been so difficult that it required some resolution to pass them in a carriage with wheels; at one time the royal traveller having to descend a ladder of rock, and ford a river; at another, to pass over precipices; and at another, over fragments of stone so high that the carriage was lifted from the ground.

The Princess of Wales left Tunis on the 22d of April; and Hahmoud Bey was soon afterwards murdered by his eldest son, who is now the reigning sovereign.

The attendant of the Princess adds the following general information respecting Tunis:

The streets are narrow and dirty; but it is customary to walk on the terraced roofs of the houses. Women of a certain rank never appear in the streets; occasionally, though very rarely, women of a lower class are met with. They wear large cloaks (or rather hayks), and over the face two handkerchiefs, which are disposed in such a manner, that only the end of the nose, and a part of the eyes, can be discovered. The feet are exposed; a sole of wood only being worn under them. If a husband meet his wife in the street he cannot accost her.

A married woman is not allowed to converse with her male relations, not even with her brothers. She may look through wooden grated windows; and she does sometimes throw a note through one of them at the feet of a Christian, as he passes. The Moorish wives are said to "have a decided liking for Christians," which this tender-hearted waiting gentlewoman says "is perfectly pardonable." The savage Moorish husbands, however, are not so accommodating; for when this "pardonable preference" is detected, the Christian is immediately beheaded, and the lady with the "decided liking" is tied in a sack, and thrown into the sea.

CHAPTER XXVII.

JOURNEY TO TRIPOLI. ACCOUNT OF THE CITY AND ITS INHABITANTS.

I took leave of the Bey of Tunis with the acknowledgments usual on such occasions, and set out for Tripoli by land. The first part of this journey was to Gabs, by the way I had so lately returned. From Gabs I proceeded to the Island of Jerba, the termination of the state of Tunis, which is about thirty-six miles to the southward. On this part of the coast, I saw no tree, no bush, no verdure, except the short grass which forms the border before we enter the moving sands of the desert. The Wargumma and the Noile, or No-

walli, two great tribes of Arabs, are masters of these deserts.

About four days journey short of Tripoli, I overtook the caravan going from Marocco to Mecça, under the conduct of the Emir Hagé. The caravan consisted of about 3,000 men, and, as they said, of from 12 to 14,000 camels, some loaded with merchandize, others with water and provisions for the pilgrims. They were a disorderly, unarmed herd; and when my horsemen, though but fifteen in number, came up with them in the grey of the morning, they shewed great signs of trepidation, and were already flying in confusion. When informed who they were, their fears ceased, and, after the usual manner of cowards, they became extremely insolent.

On my arrival at Tripoli, I was conducted to the house which had been previously engaged for me; and at the end of three days, I was presented to the sovereign, who retains the title of Bashaw, while his eldest son is called the Bey. The word Bashaw, in its strict sense is only Vice-roy; being compounded of the two Persian words, Pa and Schah. My audience of the sovereign of Tripoli took place in a vast saloon, in which he was sitting on a small throne or elevated sofa, with his sons on each side, and a numerous court around him. My present being placed before him, he received me with grace and dignity.

The city of Tripoli, called by the inhabitants Tarables, is situated in latitude $32^{\circ} 56'$ north, and longitude $13^{\circ} 28'$ east. The sea washes it on three sides; and, on the fourth, a sandy plain, called the Messéah, divides it from the cultivated country. It is said to contain about 14,000 inhabitants.

The land near Tripoli is low and level; the nearest mountains, which are those of Gouriana, are twenty-four miles to the southward. The streets are straight, and wider than those of Algiers or Tunis; the houses are regular and well-built, and are generally of a dazzling white. Buildings of stone are common; and even marble is employed in the construction of the courts, gates, stairs, and mosques.

The houses of Tripoli, like all others in these countries, are built on the four sides of a square court. The part next the street is occupied by a sort of hall, with stone benches on each side, from which a staircase leads to a single grand apartment above, the only one permitted to have windows to the street; this is sacred to the master of the house, and his own family dare not enter it without his leave. The court behind it is, in good houses, paved with white marble, or laid with polished brown cement, and is surrounded by a piazza, over which runs a gallery, inclosed by a lattice of wood. From the piazza below, and the gallery above, doors open into large rooms, not communicating with each other, and receiving light through jalousies of wood, curiously cut, none of the spaces being more than a quarter of an inch. On the celebration of a marriage, or any other great feast, the mistress of the house receives her company in the court, which is then covered with an awning; the walls are hung with tapestry; mats and Turkey carpets are laid on the floor; and rich silk cushions are placed round for seats.

The rooms are very long and narrow, and at each end is a raised alcove for the use of the wife.

One of these contains her bed ; the other her wearing apparel and that of her children ; under one are kept the provisions and utensils for the table, and under the other various necessities ; so that the middle of the apartment is never incumbered, and in a house containing four rooms, a man may keep three wives.

There are neither springs nor rivers in Tripoli. Water is every where to be found near the surface of the earth, but it is brackish, and the inhabitants drink rain water ; for the preservation of which every house has a cistern underneath the court, which is frequently as large as the court itself.

The coast of Tripoli extends from the borders of Tunis to those of Egypt, a distance of about 650 to 680 miles. The whole country contains only about two millions of inhabitants ; the greater part of it is a desert ; and the whole, except the capital, is peopled by Arabs. No person can travel to any distance without joining a caravan, or having a strong escort.

For some miles to the eastward of Tripoli, the surface of the ground is a white, silver sand, which, during the hot winds, is mingled with the red sand of the desert. The cultivated grounds which succeed the sands are inclosed by trees of all sizes, and various sorts, among which the towering date is most conspicuous. These are placed in all directions, and beneath them grow, in confused patches, wheat and barley, turnips and cabbages. The ground is common to all, unless it be inclosed. The gardens of people of distinction are generally inclosed by orange, lemon, and citron trees, and

contain thick groves of orange trees, and a wilderness of roses, jessamine and honeysuckle.

The Bashaw of Tripoli was formerly appointed annually by the Grand Signior; but these Bashaws considering their appointment only as an opportunity of robbing the people, the last of them was assassinated in the year 1714, and the people chose the grandfather of Seedy Yusuf who was now the sovereign, to rule over them. The Bashaw of Tripoli has three tails carried before him; his eldest son, the Bey, has one. The reigning family reside in an ancient castle within the walls of the town; it is composed of a great number of buildings, and is also inclosed within a high strong wall of its own.

The population of Tripoli consists of Moors, Turks, and Jews. Christian slaves are well treated, and are permitted to serve whom they please, on condition of paying a part of their earnings to the government. European renegadoes are advanced to offices in the state, and at this time the commander of the marine was a renegado Englishman; there were two taverns kept by Europeans, one of whom was a Spaniard, the other a Frenchman; but these did no credit to their respective countries by their attention to cleanliness or accommodations.

There were also a French merchant, a Spanish ship-builder, a Swiss watch-maker, and a Maltese physician. Europeans are not only tolerated, but respected at Tripoli.

Every subject who imagines himself aggrieved, may approach the Bashaw; and often while he is sitting upon his throne, the cry of "Justice in

the name of God!" resounds through the hall: Way is instantly made for the suppliant; the sovereign is addressed in language which would not be tolerated by a European monarch; he listens to the grievance, and redresses it if he can. Capital punishments are never inflicted, except for murder, offences against the state, or on women, for adultery. For theft, the right hand and left foot of the delinquent are cut off, and suspended in public. The bastinado is the usual punishment for lesser crimes. The horses of the Bashaw and the princes possess the privilege of pardoning offenders; but those of the latter only when their owners ride them. If a criminal touch one of these horses, when mounted, he is safe. The Bashaw's horse can protect him in the stable, if he cling to him or creep under him. No persons are permitted to ride in the town, except the sovereign and his family.

No robberies or acts of violence are committed in the streets; for, in addition to a nightly patrol, a guard is stationed in each street, which would be responsible for any injury sustained in it. A number of people are maintained for the express purpose of sweeping the streets.

The Jews inhabit the western part of the town. These people, despised by all, make themselves every where useful. No jewels, or gold-dust, are ever purchased by the Bashaw, till they have been examined and valued by a Jew; and all the gold and silver ornaments worn by the women are manufactured by Jews. The Jewesses supply the ladies of the harem with their apparel. The Jews are, however, severely taxed; and though a Kaïd

is appointed by the Bashaw to decide their differences, he generally has the matter referred to himself, and extorts money from both parties.

The merchants meet in a coffee-house, which is also frequented by loiterers; and there are two other coffee-houses which are the resort of the lower sort of people. Nothing but coffee, without sugar, is served in these places: but wine, and spirits, are sold and drank, in the taverns before mentioned, and in shops, in defiance of the law of the Prophet.

There are two covered bazars, one of which is very large, and consists of four alleys in the form of a cross, with shops on each side; the other is the market for slaves, and has no shops. At the coffee bazar, the Turks meet to drink coffee, and hear the news of the day; but no Moorish gentlemen enter the houses in this bazar: they sit cross-legged on marble couches, covered with beautiful mats, and rich carpets, under green arbours, while they are waited upon by their slaves. Here, at certain hours of the day, are seen the principal Moors; one slave holding the cup of coffee, as strong as essence; another the pipe, and a third the handkerchief; each being presented to the master as occasion may require. During the feast of Beiram, which succeeds the fast of Ramadan, the coffee bazar is illuminated the greater part of the night. I walked there one evening till after twelve o'clock; the place was as light as day, and crowded with the first people of Tripoli, richly dressed; and the air was perfumed with amber, orange flowers, and jessamine. At this season, the common people are amused with dancing girls;

wrestlers, whose bodies are rubbed with soap and oil; walkers on stilts twenty feet high; musicians; and the whirligig used at fairs in England.

The Moors imagine that the interior of the earth is inhabited by a kind of elves; and when a Moorish woman throws water on the ground, she endeavours to avert their vengeance by saying, "I mean no harm to you, therefore do none to me." Every article of furniture, and every ornament, has a hand, or two triangles, painted, or engraved, upon it, to preserve it from the evil eye of any malignant gazer. Hands and triangles are painted over the entrances of the Bashaw's castle. Horses, mules, and camels have charms suspended from their necks.

The number of physicians throughout Tripoli does not equal that of a London Hospital; and those have little practice. A fee seldom exceeds sixpence, and an operation is performed for a shilling. A limb that has undergone amputation is dipped in a bowl of hot pitch, which generally stops the bleeding, and soon performs a cure.

There is at Tripoli a fine triumphal arch built by the Romans. It consists of four columns which support four arches, and on these rest an octagonal cupola. This monument was decorated within and without, with sculptures in relieve; but the greater number of them are destroyed, and what remain are broken and unconnected, though they still shew the beauty of the execution. The whole is constructed with enormous freestones, which are kept together by their own weight, without any cement.

Women of a middling station walk in the streets, though seldom without a female attendant. On

these occasions they are wrapped in the hayk, which is here called a barracan, and which covers them so completely, that it is impossible to discover more of them than their height. The Jewesses have one eye uncovered ; but a Moorish woman does not venture to do so, if she have a proper regard for her reputation.

Neither the sons nor daughters of the Bashaw may marry with Moors. The former marry ladies of Turkish extraction, or their Circassian slaves ; the latter are given to renegadoes, who fill the first offices of the state. A Tripoline has seldom more than one wife of the four allowed by his religion.

Children during the first year, are tightly swathed from head to foot, as their nurses say, to prevent injury to their limbs : it would scarcely be more absurd to swaddle their noses, to prevent their catching cold from breathing the air.

No particular colour is appropriated to mourning ; but the ornaments are laid aside, and the clothes are defaced : gold embroidery is passed through water, to take off its lustre. *Loo, loo, loo*, is sung at a wedding, and if a woman do not live to hear her bridal song, it is sung at her funeral. *Wooliah woo* is the shrill cry at other funerals. The hired singers of *Wooliah woo* scratch their temples, till their faces are disfigured with blood. In the evening, those who can afford it dress a quantity of hot meat for the poor, who come for it to the door : this is called the supper of the grave.

A widow mourns four months and ten days. When a woman of distinction puts on mourning for her husband, she goes to the sea-side, perfectly concealed in the multiplicity of her garments, and attended by her slaves. Her hair is there combed

with a gold comb, and her tresses are plaited with white silk, instead of black; a plain white binder is put on her forehead, instead of the usual one, which is of gold, ornamented with jewels. When the period of mourning is expired, the lady goes again to the sea-side, the same gold comb, and four fresh eggs being carried with her. The eggs she gives to the first person she meets on her way, who is obliged to take them, were he even the Bashaw; though no one would choose to take them, because it is imagined that, with these, she gives away all her misfortunes. At the sea-side, her hair is again combed with the gold comb, which she then throws into the sea, and she is at liberty to marry again. It would have been but just in the institutor of this custom to have given the eggs to the sea, which deserved no present of value, and the comb to the passenger who was obliged to take upon himself the misfortunes. During the mourning, neither hangings, curtains, carpets, nor looking-glasses are seen in the house, except such carpets as cannot be dispensed with; no perfumes or scented waters are used; the feet and fingers are not coloured with henna; the female attendants wear neither silver nor beads, and their caps are turned inside out.

The ladies of Tripoli are never unemployed. Their general occupation is the superintendence of their slaves, who are engaged in making cakes or sweatmeats, grinding corn, spinning, or cleaning the apartments. The greatest lady inspects the dressing of the food, and while one set of slaves is employed in the culinary operations, another is attending their mistress; some of these are continually using fans, to keep the flies from her;

on one she leans ; and others remove out of her way any thing which might annoy her, as she walks about, to overlook the cookery, and give directions. The daughters of the Bashaw, and the wives of his sons, are not exempt from this duty. Ladies of the highest rank attend upon their husbands while at dinner ; and the wife of one of the princes, when sent for by his mother, returned for answer that she could not come because her husband was eating.

Nothing can be more splendid than the costume of the court of Tripoli, and its magnificence extended to the costume of the horses. During my stay in this city, the Bey returned from Mesurata, where he had been collecting the tribute, with four hundred cavalry. His approach was announced by the band of music, which plays only for the Bashaw and for him, and by the festive song of Loo, loo, loo, from the people, as he passed. As he drew near, his horsemen galloped at full speed, backwards and forwards, on the sands before him.

The Bey was resplendent with gold and jewels. His turban, which was very large, was of the finest muslin ; a crescent, chiefly composed of diamonds, glittered in front, and a shawl of purple and gold was crossed over it ; the two ends, which were embroidered with gold, nearly half a yard deep, hanging over his left shoulder. His caftan, or loose upper garment, was of pale yellow satin, lined with ermine, and ornamented with silver, and his vest was of green and gold tissue. The gold necklaces of his horse nearly covered the chest.

The sides of the outer tent of the Bey were

ined with light blue silk, and the top with crimson satin, with embroidered flowers of gold and silver. The inner tent in which he slept, was chiefly composed of blue and white silk. On one side of the entrance of the former was placed the colours; and on the other the silver stick bearing one tail.

As the Bey reached the gates, a courier, mounted on a dromedary, arrived from Egypt. He was fastened to the animal with large ropes, to prevent his being thrown off by the swiftness of its pace; yet he had been twenty-five days in coming from Cairo, a distance of about 900 miles; a rate of travelling which does not accord with the usual expedition of the dromedary.

I afterwards saw the Bashaw and the Bey go to the principal mosque. The horses on which they rode were buried in their trappings. Their saddles were of embossed gold; the stirrups were of gold, and weighed thirteen pounds each pair; the horse of the Bashaw had five necklaces of solid gold, that of the Bey had three. At another time, I saw two of the younger sons of the Bashaw riding on the sands near the town. The eldest wore a caftan of gold and silver brocade, with purple flowers; and, over this, a jacket without sleeves, of crimson velvet and gold. His girdle was of gold, and very broad; the handle of his sabre was gold and silver, set with precious stones; the front and back of his saddle were covered with plates of gold. The first housings of his horse were of crimson velvet with gold embroidery; the second of purple, with a broad silver lace, and a rich gold fringe; the third of dark velvet, with a broad lace of dead gold. The younger prince was equally

splendid, as were also the principal attendants of both.

The stirrups are a flat plate, widening at each end, with high sharp edges on the sides. They measure more than half a yard in length ; the sides cut like a razor ; and those of the poor horse are frequently obliged to be dressed, when he arrives at his stable, in consequence of the wounds he has received from them.

If my reader be already weary of gold and jewels, silk and velvet, silver and embroidery, he will do well to pass the following chapter, in which there will be a repeated display of them all. Its contents are furnished by a lady, the sister of a British Consul *, who resided ten years at Tripoli, and was admitted to an intimacy with the ladies of the Bashaw's family, and those of some of his principal officers. The information thus obtained is curious, and could only be derived from such a source.

* Mr. Tully.

CHAPTER XXVIII.

DRESS AND DOMESTIC MANNERS OF THE LADIES OF
TRIPOLI.

FROM the gate of the castle at Tripoli the British Consul and his family entered a court which was crowded with guards. At the farther end of this, they passed through the hall in which the Kaiya, the chief officer of the Bashaw, sits during the whole of the day. In the next court, stood the hall of audience, finished on the outside with Chinese tiles, a number of which formed one entire painting. A flight of steps, of variegated marble led to the door. After this, the numerous buildings of the castle formed several streets, and beyond them was the bagnio where the Christian slaves were kept. Here the gentlemen of the party remained, not being allowed to proceed any farther; while the ladies were conducted by eunuchs through long vaulted passages, so dark that they could scarcely see their way, to one of the courts of the horem. This court they found very gloomy; it being covered with a close, heavy, iron grating, and the galleries before the chambers were shut in by very small lattice.

The English ladies were introduced to the wife of the Bashaw, whose title is Lilla Kebeera, Greatest Lady. The cap of this lady was so richly embroidered that it looked as if formed of a solid plate of gold. Her shift was covered at

the neck with gold embroidery. Her under waistcoat was of gold and silver tissue, and without sleeves; her upper waistcoat was of purple velvet, with gold lace, buttons of pearl and coral, and short sleeves with a gold band. The rest of the arm was covered with the wide loose sleeve of the shift, which was of transparent gauze, with stripes of gold, silver, and ribband. The barracan was of crimson gauze, with silk stripes of the same colour. The trowsers, and, by the way, a pair of trowsers to be handsome, must be seven yards wide, were of pale yellow and white silk, confined round the ankle by a band, three inches broad, formed of gold thread; and immediately below these were a pair of rings an inch and an half broad, and the same in thickness. Each of these rings weighs four pounds; and the gold is so fine that it is bent with one hand to the leg in putting on, and remains without any fastening, till it is opened, and taken off. A lady walks little, and with great caution, when she wears such fetters. The wife of the Bashaw had two rings through the bottom of each ear, and three through the top, all set with precious stones.

The apartment of Lilla Kebeera was hung with dark green velvet, with coloured silk damask flowers; and sentences from the Koran, in silk letters, formed a deep border at the top and near the bottom; the latter was finished with landscapes on tiles. On the walls were large looking-glasses in frames of gold and silver. The floor was covered with curious matting, and this with rich carpets. Mattresses and cushions, covered with velvet, and embroidered with gold and silver, served for seats.

Coffee was served in very small china cups placed in fillagree cups of gold, and was brought in on a very large massive gold salver, by two eunuchs entirely covered with gold and silver, who carried it round between them to each of the company. Refreshments were afterwards placed on beautiful inlaid tables raised about a foot from the ground. Among the sherbets were the fresh juice of oranges and that of pomegranates squeezed through the rind. After the repast, slaves attended with napkins, with gold ends nearly half a yard deep, and with silver fillagree censers.

A slight morning repast at the castle consisted of curds and whey and Fezzan dates. These were placed on a gold waiter about three feet in diameter, and the waiter was placed on a table of the same size, of mother of pearl and silver.

During the stay of the English ladies at Tripoli, a daughter of the Bashaw was married. Among the articles sent on this occasion, were two hundred pair of shoes, one hundred pair of velvet boots, richly embroidered, and every other part of dress in the same proportion. These were all packed in square flat boxes, and would have been carried to the house of the bridegroom, but, as the princess was not to leave the castle, they were taken out at one gate, and brought in at another, with a long procession of guards, attendants, and hired women singing loo, loo, loo.

The bride sat on an elevated seat in the alcove of her apartment, to which her most confidential friends successively mounted by seven or eight steps, to pay their court to her. She was covered with gold and jewels; but she was concealed from the ladies below by an embroidered silk veil, which

was thrown over her : those who were permitted to speak to her cautiously lifted up the veil that they might not expose any part of her person to the crowd below. Two slaves attended to support the two tresses of her hair behind, which were so loaded with jewels, and ornaments of gold and silver, that, if she had risen from her seat, she could not, herself, have supported their weight. While a bride occupies the bridal seat, she is not allowed to smile.

The visitors of the princess changed their dress three times, and each time for a richer than the former. After the first change, they threw the first money, as they term it ; that is, they gave money to a favourite attendant, appointed to receive it, and dressed for the occasion. A lady of the first quality threw ten mahbûbs (a gold coin of about seven shillings value). When the company had changed their dresses a second time, they threw the second money, from thirty to forty mahbûbs each ; they then changed their dresses a third time, and sat down to a dinner for which they had sufficiently paid. Magnificent tables were covered with the choicest viands, and afterwards with the finest fruits and sweetmeats ; cushions, with gold and silver embroidery, were laid around them for seats ; and the greatest lady, and her daughters, attended by black female slaves, almost covered with silver, waited on the guests. During the first seven days, the bride must eat alone.

The English ladies afterwards visited the eldest daughter of the Bashaw on the birth of a son. This princess was the wife of a Neapolitan renegade, who was once the slave of her father, though

now one of his chief officers. It is impossible to suppose that marriage possessed the talismanic power of rendering this man the equal of his princess; it only made him the father of the Bashaw's grandchildren, while the meanness of his own origin was well remembered.

The house was crowded with several hundred visitors, among whom were the mother and sisters of the princess; all were richly dressed, and all but Lilla Kebeera changed their clothes for others still richer. The infant was wrapped in a mantle of gold tissue lined with white satin, and was laid upon loose cotton, in a basket. It was carried round to be shewn to the company; but the countenance of the nurse expressed strong disapprobation on her being ordered to shew it to the Christian ladies; and she covered it as much as possible with the charms it wore; and, wetting her finger, passed it over the forehead of the infant, to preserve it from the evil influence of their eyes.

In the covered gallery before the apartment of the princess were placed long tables, a few inches high, containing thirty or forty dishes of meat and poultry, dressed in different ways. Lilla Kebeera and the princesses, with their attendants, walked round, as before, and waited on the company. To the meat succeeded fruit, confectionary, and sweetmeats. One of the latter was the date bread, which is made in perfection only in Fezzan. The stones are taken out of the fruit, when ripe, and it is pressed with great weights. A loaf weighs from twenty to thirty pounds. When the dessert was finished, the black women brought soap and water, and napkins with gold embroidered ends; a conclusion by no means unnecessary; for though

a few spoons of gold, silver, ivory, or coral, were laid on the tables, the Moorish ladies had fed themselves only with their fingers. The sherbets were in tall glass ewers, placed on the ground. The remains of the feast were gathered up, and given to the poor.

The ceremony of visiting a lying-in lady does not end with the dessert; for each visitor puts into the hands of the lady at least one piece, and sometimes many pieces, of gold. Lilla Kebeera and the princesses made the largest offerings.

The general sherbet is made of water in which raisins have been boiled; to this is added the juice of lemons, and, sometimes, sugar. It is not uncommon for a family of distinction to consume from two to three hundred pounds of raisins at one feast.

It is customary in great families to have the heart of the date-tree brought to table on particular occasions, such as a marriage, the birth of a son, or the first time a boy mounts a horse; but it is a costly dainty, as it ruins the tree. The heart lies at the top, between the branches of the fruit, and weighs from ten to twenty pounds. Its taste is delicious, and its colour is of every shade, from bright green and deep orange, to the purest white,

During the residence of the English ladies at Tripoli, the mother of Lilla Kebeera died in the castle, and they, with others, were admitted to see the body lie in state. Every place in the house of the deceased was filled with fresh flowers and burning perfumes. The apartment in which the body lay was darkened, and hung with rich drapery; and black women carried about burning amber and cloves in silver censers. The coffin-

was placed on a bier raised about three feet from the ground, and covered with different cloths of velvet and silk, some with sentences of the Koran sewed on them, others with gold and silver embroidery and fringe. The coffin was covered with a number of gold and silver habits, belonging to the deceased; and at the head was a large bunch of flowers, natural and artificial, to which fresh flowers were continually added. Mats and carpets were spread round the bier, and embroidered cushions at the head and feet. On one of these, at the head of the coffin, sat Lilla Kebeera, daughter of the deceased, richly dressed; but without jewels, or any new piece of apparel, which denoted her being in mourning.

When the coffin was carried out of the house, it was covered with a pall of black and coloured silk, ornamented with gold and silver, with a deep border of massive gold work, and a black silk fringe. The corpse was preceded by the sons of the Bashaw, and by the Mufti, and followed by the chief officers of state, and the principal people in Tripoli. After these, followed a great number of black men and women, carrying wands, with labels fixed at the top, declaring them freed from slavery, either by their late mistress, or Lilla Kebeera. What an honour to the dead, what a gratification to the living, to set the captive free, instead of devoting him to perpetual servitude in another world, by shortening his existence in this!

The body was buried in a profusion of costly clothes and jewels. It is believed that the spirits of the dead meet in celestial assembly every Friday, which accounts for their being interred in a variety

of rich habits ; as it would be disgraceful for them to appear dressed beneath their rank.

This event was succeeded by one far more melancholy. The Bey, a handsome man, and of an upright generous mind, was assassinated in his own apartment by his brother, who had an ambitious, uncontrollable spirit. The room in which the atrocious act was perpetrated was darkened and shut up ; every thing being left in the same state as it was at the moment, even to the blood upon the floor. It was opened to be shewn to a few friends, and the English ladies were of the number ; it was then, with all it contained, doomed to perish with the Bey, and, like him, "to moulder away in darkness." Against the walls, on the outside of the apartment, had been thrown jars of water, mixed with soot and ashes.

The women of the East have been represented as mere automatons ; but the feelings of the Bey's wife and mother, on this melancholy occasion were not less strong than those of an English wife and mother would have been, on the loss of such a son and husband, in such a manner.

The widow of the Bey went to weep over the tomb of her late husband, who was interred in the mausoleum of the reigning family in the great mosque. The way from the castle to the mosque was lined with the Bashaw's guards ; the disconsolate princess left the castle about sun-set, accompanied by her two eldest daughters. The grave had been previously strewed with fresh flowers, being the second time they had been changed that day ; immense nosegays of the finest flowers were placed within the mausoleum ; and a

profusion of scented waters was sprinkled on the floor. Arabian jessamine, threaded on shreds of the palm leaf, was hung in festoons and large tassels over the tomb; and additional lights were placed round it-

When the younger of the two daughters, a child of six years old, saw her mother weeping over her father's tomb, she clung to her mother's barracan, and refused to let it go, till she should open the tomb, for her father to come out. The shrill screams of the attendants, which, on such an occasion, are a compliment due to the mistress, completed this scene of woe. The wretched widow fainted, and was carried back to the castle, in the arms of her women, in a state of insensibility.

Velvet and embroidery are indeed worthless things, after the contemplation of such a scene of sorrow; yet I will not omit the description of an apartment belonging to the wife of a Moor of the first distinction, with whom the wife and sister of the British Consul lived on terms of great intimacy.

The hangings were of different coloured velvets, made into pannels, and thickly inlaid with flowers of silk damask; a yellow border, about a foot in depth, finished the hangings at top and bottom; the upper one embroidered with sentences from the Koran in lilac letters. Before the alcove which contained the bed, were three curtains, composed of narrow stripes of curious embroidery, sewed together; and at the bottom of each was an embroidery of gold and silver, full half a yard deep, with a gold and silver fringe. These were placed above each other so as to shew the borders of all; forming in the whole, embroidery and fringes, of gold

and silver, more than a yard and a half in depth. Above these, was a crimson velvet curtain, with a broad gold fringe, drawn in folds to one side, and discovering the three gold and silver ends of the curtains underneath. The bed is laid on the floor, and fills the whole of the alcove. The carpet was of crimson satin, with a broad border of pale blue satin, quilted. This was laid over other carpets, and these were laid over mats. The sofa occupied three sides of the other alcove; the cushions which lay round it were of crimson velvet, the centre ones embroidered with a highly embossed sun of gold; the other cushions were of gold and silver tissue. This alcove had curtains like the other. A number of looking-glasses, and a great quantity of fine china and crystal, completed the furniture of this splendid apartment.

The curtains, and other articles, are often a part of the marriage portion; and are, together with a multitude of rich clothes, collected by the mother of the bride, from her infancy.

When a Moorish lady dresses, her slaves wait around her. One perfumes and plaits the hair behind in two large tresses, mixing in each two ounces of finely powdered cloves, and a quantity of black silk which has been strongly perfumed by other slaves; another paints the eye-lashes with black, which is laid on with a gold bodkin; another shapes the eye-brows by pulling out every superfluous hair. So much are the features of some of the Moorish ladies changed, when they have undergone the various operations necessary for full dress, that their most intimate friends, seeing them by accident, would scarcely know them. The fingers, from the bottom to the first joint, have

the appearance of shining jet, over which are worn costly rings. Every lady wears a sash of cloves, strung in bunches, with a gold bead between each bunch; but it is frequently worn under the dress.

The Moorish ladies, accustomed to solid and splendid ornaments, have no idea of the value of lace. The costly lace worn by the English ladies, they called rags.

A Moorish officer who had been to protect his olive estates at Mesulata from the depredations of a tribe of neighbouring Arabs, brought from thence on his return to Tripoli, a rich wife of that country, and the English ladies were introduced to this stranger. She was tall and well made; her features were handsome, and her skin was remarkably dark. Her hair was plaited in forty or fifty small tresses on each side of her forehead, and each tress was fastened with a bead of glass or coral. Her cap was set with small gold and silver coins, and a number of silver ornaments, mingled with mother of pearl, hung from it over her forehead. Her barracan, or hayk, which was her sole garment, was of red and purple cotton and silver, of a very thick texture, with a broad fringe at the ends, which were curiously wrought. This drapery she folded most gracefully round her. Her face, neck, and arms, from the shoulder to the wrist, were adorned with a great variety of figures and flowers, minutely imprinted in the skin with gunpowder. Her ear-rings were of plain silver, and of these she had seven in each ear. Her necklace was composed of coral, mother of pearl, silver, and glass beads, intermixed, and consisted of so many rows, that it nearly covered her from the neck to the waist. On her arms and ancles she had exces-

sively large silver rings. Her feet were dyed with henna. A sash of perfume, with shells instead of gold beads, and a ribband from which was suspended a number of charms, cased in silver, were both worn over the left shoulder, and completed the costume of the Mesulateen.

Another interesting stranger, whom the English ladies were so fortunate as to see at Tripoli, was a Prince of Bornoo, who took this city in his way from Tunis to his own country. This prince was black. He wore pearls of an uncommon size, and large gold ear-rings, set with the most valuable jewels. He was a well-informed man. He described the kingdom of Bornoo as a very fertile country, producing good fruit; particularly grapes, apricots, and pomegranates; and he said, that, though some wild beasts were seen there, they were not so numerous as in the country between Tunis and Tripoli, where lions and leopards issue from the woods. He represented the government of Bornoo as extremely mild, and its subjects as very pacific. He said that, from the number of the people, and the goodness of the horses, powerful armies might soon be raised; but they were content with their present situation, and did not wish for conquest. This prince reckoned the horses of his country superior to those of Arabia and Barbary; being, he said, as serviceable as the former, and as beautiful as the latter.

The idea formed at Tripoli of the strength of the army of Bornoo is, that, when the king sends out his soldiers, the trunk of a large date-tree is laid before the gate of the city, and it is worn through by their stepping on it as they pass.

Among the strangers who visited Tripoli during

the residence of the lady to whom we owe the foregoing particulars, were a son and a relative of the King of Fezzan. Their colour was nearly black, their persons were handsome and well made, and their features strong and interesting. Their dress resembled that of the Tripolines, except that the turbans, instead of being of white muslin, were shawls wound tight several times round the head. That of the prince was black and gold. His baracan was white, and perfectly transparent.

This young man said that the earth was traversed, during the night, by evil spirits, which occasioned such delays and misfortunes to those who travelled in the dark, that it was time saved to lie by till daylight. He said that his country was the most beautiful and fertile in the world; for though it never had rain, there were innumerable soft springs, which moistened the earth, and kept it in the state of a beautiful garden.

I have remarked that, by the especial favour of Providence, most people live in the best country in the world. I even remember a man who was born, and had lived fourscore years, in one of the worst streets of one of the worst towns in my own country; who firmly believed that his town was the best in England, and his street the best in the town. My reader will probably know how to estimate Fezzan from my former description of that country.

The prince was much amused at an evening party, at the house of the British Consul. He placed himself on a sofa, and listened attentively to a concert performed by European gentlemen and ladies, and expressed the highest satisfaction at the music; but when the company danced, he

looked with astonishment at the gentlemen's touching the ladies' hands, and could not be reconciled to what he termed an improper liberty.

Caravans arrive from Fezzan and Gadames ; the people who compose them are, in general, honest, simple, and unsuspecting. They have frequently deposited large quantities of gold-dust, in bags tied only with a small string, at the houses of the European Consuls.

CHAPTER XXIX.

ARABS OF TRIPOLI. JOURNEYS TO MESURATA AND BENIOLEED.

THE country said to belong to Tripoli is inhabited by different tribes of Arabs, at some times tributary to, and at others at war with, the Bashaw. The taxes are often levied by force. In the spring, some of these people approach the city, and sow their grain ; they stay to reap it, and then disappear till the spring return. During their residence here, the women weave a dark brown cloth for barracans, and thick webs of goat's hair, which they sell to the Moors. They pitch their tents on the green places of the plain, very near the walls of the city, but may not enter it without leave. Each Arab family has a tent, and a family of distinction has four or five. The cattle are fastened with a rope of straw, in a row,

close by the tent, and are sheltered by a shed made of the leaves of the date-tree. Each sheik is answerable to the Bashaw for the conduct of every individual of his tribe.

The barracan forms the clothing of the Arabs by day, and their bed and covering by night. The two corners of the same side are fastened together on the left shoulder, with a wooden, or iron bod-kin; the rest is folded round the body, sometimes very gracefully. It is not easy for those who are unaccustomed to wear it to put it on well, and a stranger is discovered by the folds of his barracan.

The skin of the Arab women here is very dark; their eyes are black, their teeth white, and their features, in general, handsome. Their faces, particularly their chins, have been scarified, and rubbed with gunpowder. One of those I visited had beads set in her cheeks and round her mouth. They grind the corn, dress the food, and weave the cloth, without taking off any of their ornaments; and these consist of rings for the ears, arms, and legs, the weight of which a European lady could scarcely support.

When the Arabs converse, they sit in a circle on the ground. The speaker makes a smooth place on the sand with his hand, and marks upon it, with his finger, every stop in his discourse; and when the spot is filled with these substitutes for semi-colons and periods, he smooths it over and begins again. In the town, if an Arab talk to a Christian, he will take his hand, and mark upon it the periods in his discourse; or, if this be not permitted, he will make the necessary strokes on his own, and smooth it over at certain intervals.

He will denote the aspirations by an elevation of his head.

I received a visit from the Sheik of the Noile, one of the great tributaries of the Bashaw. His colour was nearly black, his features were regular, and strongly marked, and his countenance expressed habitual cheerfulness and vivacity. His figure was of the middle size, his air was noble, and his gait firm. His woollen barracan equalled the finest muslin in beauty and whiteness; it was many yards in length, and lay in ample folds round his head and body. His belt was woven in Arabic characters, and was wound several times, tight and even, round his waist. He wore sandals, which he took off, in compliment to me, when he entered my apartment.

The conversation of the sheik was lively and interesting, except when he talked of war; when, with fierceness in his eyes, and wildness in his manner, he dwelt with delight on the havock he had made, and recounted the number of chieftain's heads he had sent to the Bashaw. His people, he said, traversed the deserts for many days, with no other provision than a small bag of meal, and some water; and at night, during heavy rain, they threw their thick garments over their horses, on the preservation of which their own lives depended, and lay under the animals for shelter. When exposed to the hot winds of the desert, he said, they lay down with their mouths close to the sand for some hours, and inhaled from the earth a cooler vapour than that of the burning atmosphere around them.

The sheik's attendants were clad in the huge,

thick, brown barracan of their country, six yards long, and two wide, and were on foot; the Sheik himself came mounted on a beautiful milk white horse.

At a time when the Arabs were in a state of revolt, and the Bashaw had sent out troops against them, it happened that an officer, in flying from a party of Arabs, lost his way; and, exhausted with fatigue and thirst, and benighted, he stopped at the tent of one of his enemies, and implored a lodging. The Arab bade him enter. Their supper was of the best of a fat lamb, and baseen, which latter was prepared by the wife, for this occasion, in the following manner: Flour and water were kneaded into a paste, which was laid on the embers, and half baked. It was then broken in pieces, and kneaded again with new milk, oil, and salt, and made up in the form of a pudding; small pieces of salted and dried mutton were laid round it. The dessert was composed of dates and dried fruit.

When the repast was ended, the two chiefs related the exploits of their ancestors, till the host turned pale, and quitted the tent. He sent word to his guest that his bed was prepared for him, and that, as his horse was fatigued, he should find a fresh one at the side of the tent before sun-rise, when he would be expected to depart with all possible expedition. In the morning, the Moor was roused; his breakfast was ready for him; but he saw none of the family, till he quitted the tent, when he found the master holding the bridle of the horse he was to mount. The Arab performed the last duty of hospitality, the holding the stirrup

while his guest mounted, and then addressed him as follows :

“Last night, in one of your ancestors, you discovered to me the murderer of my father. There lie the habits he was slain in, over which, in the presence of my family, I have sworn to revenge his death, and to seek the blood of his murderer from sun-rise to sun-set. The sun has not yet risen ; it will have no more than risen when I pursue you. You have not mounted a horse inferior to that which stands ready for me ; and on its surpassing mine in swiftness depends the life of one or both of us.” He then shook his enemy by the hand, and they parted. The officer, who was called Hage Bey Hassuna, reached the Moorish camp in safety, and he himself recounted the adventure ; the Arab followed him closely, and as far as possible. Here the Arab has lost little of his independence, and nothing of his generous spirit.

When the Bey of Tripoli returned from an expedition against the Arabs, he brought with him the heads of several of the hostile chiefs, preserved with salt.

From Tripoli I made an excursion to the salt lakes, and village of Tajura, which lie to the east, and are about twelve miles distant. In my way, I passed a number of olive plantations, which formed a shade impervious to the sun ; and near them were reservoirs of marble to receive the oil, which is as clear as spring water.

The Moorish peasantry, though slaves to their lords in every thing but the name, seemed contented. Whole families were lying around the doors of their cottages, smoking, laughing, singing, and telling romantic tales. They brought us

fresh dates, bowls of new milk, and jars of palm-wine.

Six miles to the south-east of Tripoli is the residence of the greatest saint, or marabut of the country. He is called the Lion, and possesses a walled village with a mosque, which is an inviolable asylum for people guilty of the greatest crimes. The sanctity and dignity of this personage is hereditary. The reigning Lion was about forty years of age.

I now quitted Tripoli, on a visit to Mesurata; and as the Arabs were at war with the Bashaw, I joined two shereefs, who were going to that city; it being said that their green turbans would afford me protection. Mesurata borders on the coast, and is about 150 miles to the eastward of Tripoli.

Having passed through Tajura, which I had visited before, we proceeded on our journey, and encamped for the night on a sandy eminence. The camels, when unloaded, were left to their own discretion, which conducted them to the stubble of the valleys, and the bushes of the hills, but prevented them from straying farther than three hundred yards from the camp. The loads were piled in a circle, leaving only a narrow entrance. Within this circle, fires were lighted, and cuscasoe was prepared; after which, coffee being brought, my two companions, the shereefs, lighted their pipes, and smoked and drank alternately. They then lay down on the sand, and conversed till they fell asleep. The others spread their mats or carpets, and covered themselves with their hayks. Wet garments are little regarded by these people, and seem to be attended with little inconvenience.

On the third day, after travelling upwards of

six hours, we emerged from sand-hills, and were charmed with the view of date-trees and olives, white-thorn, and Spanish broom; yet the soil was dry and stony, and the few fields of grain discovered marks of a scanty vegetation. On the right, or south-east of our road, at the distance of about twenty miles, appeared the mountains of Gouriana and those of Messulata. Here, at the request of one of the shereefs, we marched about six miles to the southward of the road, among rocky hills, to visit an old Arab, his friend.

At seven o'clock the next morning, we pursued our journey. In three hours, we arrived at an extensive and beautiful plain, every where producing dates and olives. Two hours more brought us to the sea-coast, and to all that remains of the Roman town of Lebeda, the Leptis Magna of antiquity. Here are the ruins of a temple and of triumphal arches, of an aqueduct and baths. Here are pillars, broken statues, marbles with inscriptions, and a fine Roman pavement. Seven large columns of granite were transported from this place to France, by order of Louis the Fourteenth; the eighth was broken in its way to the vessel, and now lies upon the shore.

I remember the time when Napoleon was reviled for transporting the pictures of Italy to France. I will take it for granted that he was justly condemned; and I will ask, whether a column, a statue, or a basso-relievo, is not as much identified with the building of which it formed a part; and with the spot on which that building now stands, as a picture with the gallery in which it is hung, or the city in which that gallery is placed?

If I were told that the pictures were taken by force, or extorted by conquest, I would ask, what other right had the Turks, who gave the colossal bust of Egypt, and the sculptures of Greece? And, if this were not satisfactory, I would enquire how many years, or how many generations, must pass away, before conquest could confer a right it did not possess at first?

If the unhallowed plea of expedience against right were urged; if I were told that these works of art were rescued from the depredations of barbarians, to be held in safe keeping; I should say that the question of their preservation could be best answered as many centuries hence, as they had already been in the possession of these barbarians. But who that has seen the columns of Egypt in their native country, where the rains never descend, and the water never congeals, and has seen them lying prostrate on the humid court of the British Museum, exposed to the frosts and storms of England, but must look forward to their dissolution!

Eastward of Lebeda, for about twenty-five miles, the soil, though unaided by the Arabs who dwell upon it, presents to the view a continued scene of luxuriant vegetation. On the sixth day we were informed by some friendly Arabs that a party of a rebel tribe, amounting to forty or fifty in number, had attacked a small caravan from Mesurata, and, after killing four men, had carried off the camels and baggage. On this intelligence, my shereefs began to be apprehensive lest their descent from the Prophet should not be a sufficient protection; but I represented to them that, armed as we were, we were more than a match for such a

number of Arabs; and, pleased with an opinion which promised security, they fresh primed their muskets and pistols, and rode on with alacrity. At six o'clock in the evening, we encamped on a hill opposite the enemy's mountains, which were twelve or fifteen miles distant; and having lighted about seventy fires, to increase our consequence in their estimation, we had soon the satisfaction of observing that their fires were extinguished.

On the seventh day, we discerned a body of fifty or sixty Arabs stationed on a rising ground on our left. Consultation was now vain, for to retreat was impossible; we therefore committed our camels to the care of our negroes, with orders to drive them slowly, and keep them close together, and advanced to attack our foes. The Shereefs, myself, and my servants on horseback, led the van; while the people on foot were dancing, shouting, twirling their muskets over their heads, and running round each other like madmen, till they came within shot of their antagonists; when they suddenly dispersed, and each man squatted behind a bush, to shelter himself, and take aim at an enemy. The horse were now close upon their adversaries, and were levelling their pieces at the foremost of them, when one of the latter bade them not fire, for they were friends.

A moment's pause was followed by a mutual recognition, and the most extravagant marks of joy were exhibited on both sides. The dancing, the twirling of muskets, and the running round each other, which had been practised in defiance of a supposed enemy, were repeated to welcome the friend; and when the parties were tired, they sat down and congratulated each other on

their mutual safety. After this exchange of civilities, we pursued our way to Mesurata, where we arrived in the evening, and after a short stay at this place I returned to Tripoli.

From Tripoli, taking with me a chowse, or collector of the revenue, and two camels, I set out for the town of Beniroleed, by way of the mountains of Gouriana, and proceeded about fifteen miles in the direction of south-south-west. On the second day, after a march of five hours, we halted at the tent of an Arab, who had joined us the preceding day. Our host set before us a large bowl of dates, mashed in hot oil, and having the appearance of soft soap; and while we made our repast, the ladies of the family sat looking at us through a small aperture in the carpet curtain behind which they were entrenched.

On the third day we found that the country had changed its appearance: the paths were uneven, and the ground, as we approached the mountains, became abrupt and irregular. In three hours we arrived at the foot of the pass, which is open to the north-east, and encompassed on the other three sides by lofty mountains. We were an hour in ascending the pass; when we arrived at a burrow, rather than a village; for the inhabitants of these mountains dwell in the bowels of the earth, and a stranger might pass through their country without suspecting that it contained the habitations of men. A description of the dwelling of the Sheik of the Beni Abbas will serve as a specimen.

A square pit was dug, from 25 to 30 feet on every side, and the same in depth; the walls were perpendicular rock, this pit formed the open court of the mansion, and in it, at about 10 feet below

the surface, was a well. The court was surrounded by arched rooms, excavated in the rock, and receiving light from the entrances; sometimes one of these occupied a whole side of the square; sometimes there were three or four rooms on a side. The entrance to the dwelling was 36 yards from the pit, and was closed by a strong, heavy, door. The passage was arched, perfectly dark, and cut in a winding direction, and had a door, like the former, at about ten yards from the bottom. These passages are so long, that it is a proverbial expression among the Moors, on hearing a tedious tale, "It is like the entrance at Gouriana, it has no end." But after all the expedients that man can devise for his personal security, he is not safe from the hostility of his fellows. The Bashaw's army, unable to conquer the inhabitants of Gouriana, suffocated them in their dwellings.

The young men of the village of the Beni Abbas jumped from rock to rock like goats, and were as hardy as they were active. From the crag above the pass, we distinguished the whole of the country we had passed through from Tripoli. Beyond the village was a fine plain, covered with fields of corn and saffron, and plantations of olives, and apple and almond trees were planted between the ledges of the surrounding rocks.

On the fourth day of our journey we arrived at another subterraneous village, six miles from the former. At El Guasem, which was the name of this village, we passed the night in a small shed in which the present Bashaw of Tripoli, his father, grandfather, and great-grandfather, had successively passed the night before us. This was situated at the foot of a small turret constructed

over one of the subterraneous passages, in a mode common in these mountains. The entrance to the turret is from the roof of the passage. The turret is usually two or three stories high, and the ascent from one story to another is by treading on sticks fixed in the walls, and forcing the body through a hole cut in the upper floor. The building receives no light, except from holes large enough to admit the muzzle of a musket, which are left at certain distances.

On the following day the mountains separated, and left a deep, romantic valley. Figs, olives, and vines, were flourishing on the heights, in every spot which had sufficient soil to nourish them. After a march of seven hours we reached the castle of Gouriana, a large edifice built with rough stone, with turrets at the angles, embrasures for cannon, and loop-holes for musquetry. This fortress was provided with five or six pieces of ordnance; but it may be doubted whether the Bashaw had any officer daring enough to fire them. My chowse was here a man of great importance; for, being in the service of the Bey, the Arabs kissed his hands and brought him presents. Some prisoners having been recently put to death in the room in which we slept, it was said to be haunted. This idea is not peculiar to the mountains of Gouriana, but it varies its form according to the other notions of those among whom it prevails; and what, in Britain, would have been a ghost, was here a goule, or evil spirit.

On the seventh day our road lay first through passes in the mountains; afterwards on a barren, stoney plain; and having made a day's

journey of twenty-five miles, on an east-south-east course, we encamped in a small valley among some bushes. The place was said to be frequented by plundering Arabs; but my chowse having laid muskets and pistols near his head, and taken two bottles of wine within it, slept soundly, without fear of an attack.

On the eighth day, the country, during a journey of thirty miles, presented one unvaried scene of desolation; and, on the ninth, a march of twenty-five brought us to Benioleed. I computed the whole distance from Tripoli at about 170 miles.

The town of Benioleed is in latitude $31^{\circ} 46'$ north, longitude $14^{\circ} 10'$ east; it is situated on each side of a ravine, or deep valley, which we had frequently coasted on our approach to it. The houses are built with rough stone; none were more than eight feet in height, and all had a ruinous appearance. The water is excellent, and is drawn from wells from one to two hundred feet in depth. The inhabitants are Arabs, a fine handsome race of people; but reduced by the oppression of the Bashaw to a miserable state of poverty. They are supposed to amount to 2,000. A weekly market is held at Benioleed, to which the necessities of life are brought with fear, lest their owners should be thought too rich.

Date and olive trees are flourishing here; corn is sown in the country to the eastward, and, when it is ripe, the owners go in bodies to bring it home. In the rainy season, the torrents rush down with such impetuosity from the sides of the hills, into the wadey, or ravine, that men and animals have been drowned in the night, before they

had time to escape. It was said that the water, at some times, rose so high as to cover the tallest olive-trees growing in the wadey.

I returned to Tripoli by a nearer route than that which had conducted me to Benioleed ; leaving the mountains of Gouriana on my left, and passing through winding defiles at their foot. This march occupied only four days, and I estimated the distance at something less than a hundred miles.

The opinions of the Arabs we met with on this excursion afforded me some amusement. The name given to the Atlantic Ocean, which is called the Sea of Darkness, had led them to imagine that it had neither sun nor moon, and that the ships of the Europeans found their way upon it by means of large lanthorns which they carried with them. They could not conceive how we could avoid falling from our islands, and rolling into the sea ; or how we could have sufficient space upon them for our animals to graze. That my country did not produce dates, they heard with great commiseration. Buonaparte, or, as the Arabs called him, Bono barto, was held in high estimation among them, because they had been told that his revenue was 200,000 dollars an hour, and that he sat upon a throne of gold.

CHAPTER XXX.

SECOND JOURNEY TO FEZZAN.

FARTHER ACCOUNT OF FEZZAN.

AT Tripoli an opportunity presented itself of re-visiting Fezzan; and as it offered to my view some ground I had not yet trodden, it was not to be neglected.

In the year 1714 the King of Fezzan was brought prisoner to Tripoli by the first independent Bashaw, Hamed the Great. He was detained two years, and then released, on condition of paying an annual tribute of fifty slaves and ten pounds of gold-dust. By degrees this was reduced to an occasional present of a few slaves, and a pound or two of gold-dust; and in 1811, Muhamed el Mukni, collector of the tribute, having persuaded the Bashaw that, if he were established as the sovereign of Fezzan, he should remit a much larger tribute, took with him an armed force, reached Mourzouk undiscovered, caused the Sultan and the principal Shereefs to be strangled, and assumed the government of the kingdom. This man was now at Tripoli, and was soon to return, and I obtained permission to accompany him.

On the 24th of March I pitched my tent on the desert beyond the Messeah, with the household slaves of Mukni, and two of his women. These ladies travelled on camels, and had over them a light frame of wood, covered with scarlet cloth, which prevented them from being seen. They

were both black. One was called Zaitoon, or Olive tree ; the other, Zeman Donya, Time of the World. The next day we were joined by Mukni, and his son Yusuf, a boy about eight years of age, splendidly dressed : they were preceded by flags and music, and attended by about fifty horsemen in gay apparel. After these, arrived Lilla Fatima, the wife of Sheik Barood, the conductor of the kafilah, and the manager of Mukni's affairs.

On the 30th we reached Beniroleed, where we rested two days, and I received an intimation that the beautiful Lilla Fatima would have no objection to see me. I immediately paid her a visit. She veiled herself on my entrance ; but at my request, she gratified me with a view of her face, which was fair, and highly rouged. Her neck, arms, and legs were covered with tattooed flowers, circles, open hands, the names of God, and her friends. A number of thin women of the country sat round her, and viewed her with astonishment, declaring that the Lilla was beautifully and excessively fat ; a truth I could not dispute, for she was a monstrous mass of human flesh, and her face was very handsome. The lady invited me to sit by her, and one of the first questions she asked me was, whether the ladies in my country were as fat and as beautiful as herself. I complimented her, as I truly might, by saying that I had never seen one half so fat ; but I did not think myself bound to answer the other part of her question. After some time I was sprinkled with rose-water, and took my leave.

On the 2d of April we left Beniroleed, and on the 6th, having travelled in a south-east direction, we arrived at the well of Bonjem, the northern

boundary of Fezzan. The country we had passed was desert, intersected by three different valleys, which afforded thorny bushes for the camels. I computed the distance of these five days' journey at 120 miles.

The well of Bonjem is in latitude $30^{\circ} 35'$ north, longitude $15^{\circ} 42'$ east. Near the well is a Roman fortress, the four walls facing the four cardinal points, and being 200 paces in length, and about 150 in breadth. In the centre of each wall is a large arched gateway, between two strong towers. An inscription announces that the building was erected by order of Septimius Severus. From Bonjem, a messenger was dispatched to Mourzouk to announce the coming of Mukni, who, being now arrived in Fezzan, assumed the title of Sultan; at Tripoli he was called the Bey of Fezzan.

A march of four days, to the south-south-east, brought us into the vicinity of the town of Sockna.

On the 20th we entered Sockna in great state; music playing, muskets firing, horsemen racing, and attended by six or seven hundred armed men, and a multitude of people, from the town. Sockna is in latitude $29^{\circ} 5'$ north, longitude about $16^{\circ} 40'$ east. It is situated on a plain of gravel, which is bounded on the north by the mountains we had passed; on the south, at the distance of fifteen miles, by the mountains of Sou-dah; on the east, at the distance of about thirty miles, by the mountains of Wadan; and by a distant range of mountains on the west. The town is surrounded by a wall, which has small projections with loop-holes for musketry; and has seven gates, though only one is wide enough to admit a loaded camel. The streets are very narrow; the

houses are constructed with mud and small stones intermixed. The doors are curiously chequered and striped with black. The number of inhabitants may amount to 2,000. Their dress consists of a shirt and barracan, a red cap and sandals. The men are neat in their apparel, and the women are handsome.

There are 200,000 date-trees, bearing fruit, with an equal number of young ones, not yet come into bearing, growing, in a belt of sand, in the vicinity of Sockna. The animals within the town are fed with dates; camels are sent to feed at five miles distance. The gardens are about three miles from the town; and in them are cultivated barley, maize, a grain called gussob, turnips, onions, and pepper. Flies form a continual swarm at Sockna; they fill, in a few minutes, every dish and bowl containing liquid; and every person carries a bunch of the wild bull's hair, fastened to a short stick, to keep these pests at a distance.

When the kingdom of Fezzan was governed by its native princes, Sockna and the two neighbouring towns of Hoon and Wadan, being at a distance from their own capital and from Tripoli, possessed a sort of independence: all discontented persons took refuge here, and the population was double what it now is.

The Sultan sent his son, under the care of a trusty servant, and attended by thirty horsemen, to collect the taxes at Hoon and Wadan, and I obtained leave to accompany them. After passing the date-trees, and proceeding on the plain, east by south, at the distance of ten miles we came to Hoon. It is smaller than Sockna; but is built in the same manner, and has its walls, its gates,

and its castle. Its date-trees and gardens are close to the walls, and the town is completely hidden by the former, which surround it. The soil is sand; but the grain was luxuriant, having water conveyed to it from the wells by small channels. The graves in the burying-ground, and the angles and doors of the mosques, were ornamented with ostrichs' eggs.

From Hoon we proceeded over a barren stoney plain, to Wadan, which is about twelve miles distant, east by north. This town has no walls, and it is inferior to the other two in neatness and convenience; though its situation is more pleasing; being built on the side of a conical hill, of which its castle occupies the summit. The natives of Wadan are composed of Arabs and of Shereefs; the former are chiefly employed in attending their flocks at the Syrtis, which is only about five days distant; the latter, who are far more numerous, are resident in the town. In all the three towns, it is the custom to keep tame ostriches in a stable, and these birds yield three cuttings of feathers in two years.

Having returned to Sockna, I proceeded from thence on the 22d of April, with the Sultan, on his way to Mourzouk. At the end of four hours we entered a valley between the Soudah, or Black mountains. The next day, having filled five days water, we ascended a steep mountain, by a most difficult path. To this succeeded a number of valleys and ascents; and, after eight hours march on the third day, we cleared the Soudah mountains, and descended to a plain covered with small pieces of basalt. Here was not the smallest appearance of vegetation; but, in its place we saw

the skeletons of animals which had perished with fatigue, and passed occasionally the grave of a traveller. We encamped on the plain, after a day's journey of thirty-five miles. The air was so dry that our blankets and barracans, on being rubbed, emitted sparks of electrical fire.

On the fourth day from Sockna, still pursuing our course to the south-south-west, we made two days' journey in one; travelling more than forty-eight miles in twenty hours. At first the surface of the desert was a white encrusted clay, and afterwards a sandy plain. The wind of the desert blew with great violence during the whole day, and brought with it showers of burning sand, which frequently obscured objects at the distance of a few yards, and made us lose our track. Five or six sheep were found on the road, unable to walk, and therefore left to perish. At eleven o'clock at night we arrived at a well, which was situated among mountains, and surrounded with bushes. We found here two large flocks of sheep and goats, which were on their way from Bettioled to Mourzouk, and to which the unfortunate animals we passed had belonged.

On the 26th, after a ride of three hours, we reached Zeighan, a walled village, containing about 500 inhabitants; and surrounded by a forest of date-trees. Latitude $27^{\circ} 26'$ north, longitude about $16^{\circ} 28'$ east. Eight miles to the southward of Zeighan, having passed the intervening desert, we came to Samnoo, a larger town, with better walls. The houses were neatly built; and three minarets, the first we had seen since we left Tripoli, rose above the houses. Date-trees encircled the town; the gardens were good, and I thought the cooks not less so.

A general idea of the soil and climate of Africa occurs to me here.

The mountains and high grounds only are at once temperate, fruitful, and healthful to man.

Such of the low grounds as are watered by rivers, or inundated by torrents, are hot, luxurious, and unwholesome.

Such low grounds as are sandy desert, have spots where palatable water can be procured by digging in the bowels of the earth, and each of these sustains a community of human beings, with their attendant animals; their vegetables, and their circle of date-trees, and seems sufficiently favorable to human life.

The hard desert, which affords no water, or only a casual supply, is hot, but not unwholesome, and all that man has to do with it is to pass it as quickly as possible.

On the 30th of April, the ninth day from Sackna, we entered the town of Sebha, attended by all the male population, who had come out to meet the Sultan. Sebha is in latitude $27^{\circ} 8'$ north, longitude about $16^{\circ} 8'$ east. The walls which inclose the town are of mud, but they are strong; the houses are neat, but low; the principal mosque has a lofty square minaret. The inhabitants are about 300.

To the westward of Sebha is a fertile district called Wadey Shaiti, or the Valley of Shaiti. It runs east and west, and contains many towns of which Yerma, or Germa, near the western extremity, is the Garama of antiquity, and the ancient capital of Fezzan. In some of the pools of stagnant water in this valley, are found worms about the size of a grain of rice, which are pounded in a mortar with a little salt, till they become a

Black paste. This is made into balls, which are dried in the sun, and taken to the markets of Mourzouk and other places, where the poor mix it with the sauce of their mess of flour. The smell of this sort of food is very offensive, and my prejudice against it was not less strong; but necessity and habit reconciled me to its use.

After passing over sandy plains, with some wretched huts, and scattered date-trees, we entered Mourzouk, with every note of preparation. We had been forty-one days on our journey from Tripoli; that is, eleven to Bonjem, five to Sockna, thirteen to Mourzouk; making twenty-nine days of actual travelling. Of the remaining twelve, two were passed at Beniroleed, and ten at Sockna, Hoon, and Wadan. I computed the distance from Tripoli to Mourzouk at about 500 miles.

The camels never halted till the day's journey was completed; nor did the liberated negroes belonging to the kafilah, who, with their wives and children, were returning to their respective countries. Children plodded on throughout the day, their heads exposed to the burning sun; even those of four or five years of age walked during many hours in the early part of the day; and when they were unable to proceed farther, they were placed on camels. An old man, totally blind, walked the whole way, led by his wife, and supported, as he said, by the hope of again hearing the voices of his countrymen.

I found, in the course of this journey, that a cup of coffee, taken early in the morning, prevented thirst, and that when this could not be had, it was best to take nothing. We did not require water in the day, if we abstained from eating and drinking early; but if water were taken into an empty stomach, we suffered greatly from thirst.

On my former visit to Mourzouk, I gave an account of this city; some particulars may now be added.

Mourzouk was now said to contain about 2,500 inhabitants. The walls which inclose it are about fifteen feet high, eight feet thick at the bottom, and tapering towards the top. There are seven gates; four of which are built up, to prevent the people from escaping, when required to pay their taxes. The streets, in general, are narrow; but there are many open spaces, covered with sand, on which the camels of the traders are stationed. Many date-trees grow in the town, and some houses have attached to them small square inclosures, in which are cultivated onions and red pepper. In building, clay, formed into balls, and dried in the sun, is used for bricks, and mud for mortar; and, as rain is not known here, these materials are durable. Locks and keys are large and heavy, and of curious construction.

The house allotted me was a very good one, and a description of it may convey an idea of others of that denomination. A door, high enough to admit a camel, opened into a broad passage, on one side of which was a stable for five horses, and a room for domestic slaves; on the other a door opened into a lofty room. The roof was supported by four palm-trees; and in the centre was left an opening about ten feet square, from which the house received light, and its unavoidable accompaniments here, heat and dust. On the sides were doors opening into smaller apartments, which, receiving light only from the doors, were comparatively cool. Over these was a gallery leading to two small upper rooms. From the large apartment, a passage led into a court, with

small rooms on the sides, and a well of tolerably good water. The floors were of sand; the walls were roughly plastered, and shewed the marks of the only instrument used on these occasions, the fingers of the right hand.

The castle is a very large building, rising to the height of 80 or 90 feet; the lower walls are 50 or 60 feet in thickness; the upper taper off to 4 or 5. The entrance is a long, winding passage in the wall, perfectly dark, and rising very steep. At the outer door is a large shed, under which is placed the chair of state, and here the Sultan gives audience every Friday after returning from the mosque. The rooms occupied by the sovereign are smoothly plastered, and ornamented with daubs of red paint.

The wells in Mourzouk are from twenty to thirty feet in depth, and are so large that they resemble ponds: the water is salt, and has a bad scent. There are only three springs in the country, and these are near Traghan. The water from the wells is universally brackish, and in some places quite salt; but, by being accustomed to it, and by comparing the best with the worst, the former may be accounted almost fresh.

It is said that the number of date-trees in the vicinity of Mourzouk, and the neighbouring villages, amounts to a million and a half.

Sheep and goats are driven from the mountains of Beniroleed, and numbers die by the way. When they arrive at Mourzouk, though they are skeletons, they sell for three or four dollars each; and, when fatted, for ten or twelve. The gooroo nut sells at the rate of four nuts for a dollar. Butter is brought in skins from the nearest parts of the sea-

oast, having first been boiled ; it is rancid and in a liquid state ; but it is esteemed a great dainty. Suet, salted and boiled, is also brought from the same places. People who can afford it mix great quantities of butter and red pepper in all their food ; a quart of butter is sometimes poured over the doughy mess of one man.

In quality of physician, I was desired to attend the children of the Sultan, and I saw two of his daughters, one of three years old, the other of a year and a half, who were literally laden with gold. Each of the Sultan's sons has a troop of slaves, about his own age, who constantly attend him, and are his playmates, under due subjection ; few among those who wait upon the youngest boy are more than five years old. One is the bearer of his master's burnoose, two carry each a slipper, and the procession is closed by one who is tottering under the weight of his musket.

I saw at Mourzouk a pair of silver fetters, for the ancles of a lady, which weighed 128 ounces. Both men and women have a custom of wearing in their nostrils a twisted leaf of onion or clover. Lice on their persons are universal ; and to be skilled in the art of catching them is a recommendation to a female slave on sale.

Landed property is possessed by individuals, and may be transferred at their pleasure. It generally descends to the nearest relations ; but if the owner die without heirs, or be put to death for any alledged crime, it becomes the property of the Sultan. Gardens are divided into squares of about three feet, with little channels between them for the purpose of irrigation. In some places the ground is allowed "to drink," that is

to be completely flooded. Much dung is used, and in old gardens the sandy soil of the country has nearly the appearance of mould. Thus man, where he can find water, can create fertility.

The military force may, on an emergency, amount to 5,000 men. It is composed of Arabs, for the Fezzaners are considered as too pusillanimous to be trusted; if they do not fight, however, they are obliged to support those who do. The military achievements are limited to an annual expedition into the negro countries, to procure slaves.

If a murder be committed by a person or persons unknown, the town or district in which the body is found is compelled to pay a fine of 2,000 dollars to the Sultan. If the murderer be afterwards discovered, he escapes punishment, compensation for the crime having already been made. The Sheik of Sockna was found one night with his throat cut; and Mukai, who alone was supposed guilty of the deed, extorted 2,000 dollars from the inhabitants of the town.

The current money of Fezzan is the Spanish dollar. Smaller payments are made in corn. Three gallons of corn, or forty-eight of dates, are commonly worth a dollar.

Falsehood is not considered odious, unless it be detected; and, when employed in trading, the Fezzaners affirm that it is allowed by the Koran, for the benefit of merchants.

A Fezzan proverb says, "Give a Mourzoukowi your finger, and he will beg, first the elbow, and then the shoulder-bone, as keepsakes."

The language of Fezzan is the Arabic. The Psalms, the Pentateuch, the Books of Solomon, are universally known and revered. An Ara-

his translation of the New Testament, which I had with me, was eagerly read, and the only exceptions made to it were, that Christ was called the Son of God, and that St. Paul had omitted to announce the coming of Muhamed, which these people believe was foretold by our Saviour, and erased by the Apostle. There are in Mourzouk a few copies of some of the Thousand and One Tales; and the Voyages of Sindbad the Sailor, are as fully accredited as the Koran itself.

The following is a translation of a song of the Arabs of Fezzan :

"Here I am, well mounted on a horse whose ears are like pens, who runs like an antelope, and knows none but his master. My new red cap becomes me well, my sword is sharp, my pistols are well cleaned, and my belt shines in the sun. As the heart of a pigeon beats when she is robbed of her young, so will the heart of my love beat for me when she sees me. She will not allow the dog to bark, and she will leave the tent as if in search of wood. If her kinsmen see her with me, she shall not remain under their displeasure; I will lift her on my horse, and fly with her; for my steed has ears like pens, he runs like an antelope, and knows none but his master. My new red cap becomes me well, my sword is sharp, my pistols are well cleaned, and my belt shines in the sun."

The soul of the Arab appears in these lines. Like a European lover, he derives some consequence from his new red cap; but his horse and his arms are his pride, and his gallantry consists in carrying off the lady by force.

Mourzouk is in latitude, 25° 54' north, longitude 15° 52' east.

From the 4th of May to the 17th, the thermometer, at two o'clock in the afternoon, was from 101 to 110 degrees. From the 17th of May to the 12th of June, it was at the same hour, from 113° to nearly 129°. The highest it ever reached was August the 11th and September the 1st, when it was at 133°.

CHAPTER XXXI.

THE TUARICK; THE TEBBOO. GATRONE. TEGERRY.

RETURN TO THE COAST. CONCLUSION.

IN July many parties of Tuarick from Kashna, Agades, and Grant, came to Mourzouk, with slaves and merchandise. They were tall, straight, and handsome, and had an air of independence and pride. Their skin, where kept covered, was as white as that of many Europeans; where exposed to the sun it was of a dark brown. On their faces they wore a cotton covering, which descended from the middle of the nose to the breast. They gave no other reason for this custom than that their fathers did so; but their fathers probably did so to prevent their inhaling the sand of the deserts. Many of these people wore shirts and kaftans of the skins of antelopes, well prepared, and neatly sewed together. Their sandals were of black leather, curiously embroidered on the inside of the sole, and fastened to the feet with scarlet thongs. Each man carried a whip, a sword, a dagger, a light elegant spear, and generally a musket. The spear was sometimes of iron, inlaid with brass, and

sometimes of wood, highly ornamented. They never salute by kissing the hand; not even that of the Sultan of Fezzan, but they take his hand and shake it; and then retire, holding themselves erect, and looking him steadily in the face. Their language is the Berebber, the original tongue of northern Africa, and they believe it was spoken by Noah. Their religion is that of Muhamed; but their knowledge of the Prophet and his language is limited to *La Allah ila Allah Shed wa Muhamed Rasuls Allah*: There is no God but God, and bear witness that Muhamed is the Prophet of God.

Some of the tribes of the Tuarick are constantly at war with the states of Soudan, and are much dreaded by the black men. The tribe nearest to Fezzan is that of Graat, a walled town, ten days from Mourzouk, seven west by south from Sebha, twenty east from Gadames, and twenty from Tiat. Graat is built partly on a plain, and partly on the side of a steep hill. The Sheik of Graat is called Sultan, and receives a revenue from the settled inhabitants, who are called Gratia; but the Tuarick are, in general, wanderers, and pay him no homage. There is annually at Graat a great market, to which traders resort from Soudan, Fezzan, Gadames, and other countries; and all pay a duty which is called *safety money*, to the Tuarick. The people of Graat have little corn of their own; but they procure it from Mourzouk, in exchange for slaves, gold, and other articles. Five or six miles from Graat is a walled town called El Berkast, famous for the quantity and excellence of the grapes produced in its vicinity. The Gratia allow strangers to converse with their wives and daughters; they are said to be fat and handsome, but modest.

Agades is a large district, having a town of the same name, which is in the road to Bornoo. It is thirty-six summer, or forty-five winter days from Mourzouk, and twenty from Bornoo. It is a larger town than Mourzouk. The inhabitants are Tuarick. The country is governed by a Sheikh, who is considered as great a man as the Sultan of Fezzan.

Gadames is fifteen days journey, or about 250 miles, south-west of Tripoli, and eight days journey from the town of Iddri in the Wadey Shaiti. It was formerly independent; but, a few years ago, it was taken by the son of the Bashaw of Tripoli, and it is now tributary to this sovereign. The natives are Arabs; they trade to Timbuctoo, and there are few who do not speak the language of that country and the Tuarick. It is here that the merchants assemble who are going to Timbuctoo or Tuat.

Two tribes live in Gadames; the town, which is surrounded by a large wall, being divided by a broad wall, running from east to west, through the centre. In the middle of this is a gate. Formerly the inhabitants of the two towns were continually at war with each other, and now they have sometimes dangerous quarrels. No intermarriages take place between them; and an accidental visitor from one town rarely escapes insult from the people of the other. The streets are covered in, and are so dark that, at sun-set, a person is unable to find his way without a lamp. The houses are of mud, and have no upper-story, but they are good. The northern half of the circle is called Benewaleed; the southern Benewazed.

I suspect that, in these instances, as in those of Beni Abbas and Beniokeds in Tripoli, the appell-

lation of the people has been applied to the town ; and that these several places are the residence of the Beni Abbas, the Beni Waleed, and the Beni Wazed ; that is the sons of Abbas, Waleed, and Wazed.

In the southern town of Gadames is a spring of fresh and warm water, which is distributed, through five channels, to both towns, and their outer circle of gardens and date-trees. Each part has its proper allowance ; and, when one has received it, the channel is dammed up, and the water is conducted to another. Persons are deputed from both towns, to regulate the proper distribution.

These communities present a curious picture of human nature. A spring is found in the desert, and, as springs afford the means of subsistence, two friendly tribes take possession of it, and build their residence near its waters. Human beings have failings and faults ; proximity discovers them to each other ; offence is given and taken ; neighbours quarrel and fight. Yet the spring cannot be forsaken, and they live as enemies and strangers. Had either party been the stronger, the weaker would have been driven into the desert, and Gadames would have been only one town. Each has its Sheik, and both are now appointed by the Bashaw of Tripoli.

During my stay at Mourzouk, a kafilah of Arabs, Tripolines, and Tibboo, arrived from Bôrnou, bringing with them 1,400 slaves. I saw them enter the town, and it was, indeed, a piteous spectacle. The legs and feet of these unfortunate captives were swelled to an enormous size, and their bodies emaciated. They were sinking under loads of firewood ; and little children, worn

to skeletons with fatigue and hardship, bore their share of the burthen; while their owners rode on camels, with the dreaded whip suspended from their wrists. Some of the women carried on their backs infants so small that they must have been born upon the road.

The Tibboo who bring slaves from Bornoo ride on saddles something like the English, but smaller, and having a high peak in front: their bridles and stirrups also resemble the English; but they leave the great toe out of the stirrup, their shoes having a division, like the thumb of a mitten, for this purpose. The Tibboo obtain their horses from Tripoli, in exchange for slaves; and they are more careful of these animals than they are of their families. They fatten them with balls of meal. A fine horse sells in the negroe countries for from ten to fifteen female slaves. There are Tibboo in Fezzan, in Bergoo, Bornoo, and to the northward of the latter kingdom.

On the 14th of December I left Mourzouk on a journey to the southward; first directing my course to the eastward, and passing through the towns of Traghan and Zuila, which I had seen on my former visit to Fezzan. From Zuila we had to cross a desert of three days, and among our provisions was a whole sheep, stewed in its own fat, with garlick, onions, and red pepper. The sheep, when cold, was put in a goat skin, and would have kept good for two or three weeks; the fat was reserved for cuscasoe and bazeen.

On the 25th I left Zuila with two conductors, who were persons of consequence, and passed the night at a wretched village, ten miles distant, the inhabitants of which had the appearance of skele-

tons. On the following day we marched over a salt plain, and slept at a large scattered village called Mejdool. After this, plains of gravel and sand, a steep pass through mountains, a level plain with two wells, and an uneven country, brought us to the town of Gatrone. Our journey from Zuila had occupied five days, and I estimated the distance at 110 miles.

Gatrone is in latitude $24^{\circ} 48'$ north, longitude about $15^{\circ} 56'$ east. The people within the walls call themselves Fezzaners, though the language of Bornoo is more generally spoken than the Arabic. All kafilahs coming from the interior to Mourzouk are obliged to stop here till an account is taken of their merchandize.

The young women of Gatrone have aquiline noses, lips like those of Europeans, fine teeth, and black and expressive eyes. Their form is light and elegant, and they walk erect. Their ankles are not loaded with a mass of metal, but have only a light ring of silver or copper, which forms a pleasing contrast with the jetty skins. The most singular ornament is a piece of red coral, fastened to the nose by means of a hole perforated through the right nostril. As this was a festival, I had an opportunity of seeing many of these young ladies, who performed a very graceful shawl dance at my door, at midnight.

Gatrone is surrounded by sand hills, on which are built the palm huts of the Tibboo, who form a separate community. The countenance of the men is intelligent; their persons are slender, and they are so active that they are frequently called "the Birds." The Tibboo women do not cover their faces. The entire population of Gatrone may

amount to 1,500. The tribes of Tibbo, that inhabit the southern parts of Fezzan, are peaceable, those of the interior live chiefly by plunder; and, though they are not cruel, are most impudent thieves. This propensity secures to them the general commerce of Fezzan with Wadai, which lies to the southward and eastward of Fezzan, and with Baghermee; few strangers choosing to risk a passage through their country. They are clad in skins, live in grass huts, or holes in the rocks, and are chiefly Pagans.

On the 31st of December, after one day's rest, we left Gatrone, and proceeded to the southward. We were met, on the sands without the town, by a troop of about fifty girls, preceded by two drummers. They surrounded our horses, kneeling and singing in chorus; then rose and danced round us; till the brother of the Kaid of Traghan, who was one of my conductors, fired his gun, and rode among them; when they convinced me that I had never seen swifter runners. Our road was over sand, in which small clumps of young date-trees were scattered at intervals. In two hours we reached the village of El Bakki, where two large mimosas, some date-trees, fig-trees, and vines, within the space of half an acre, formed a little paradise in the midst of the desert.

On striking our tent on the morning of the 1st of January, we found about two quarts of flies which had taken refuge from the cold, and were in a torpid state. The second day we arrived at Tegerry, the southern limit of Fezzan, and about 94 miles from Gatrone.

At Tegerry we were lodged in the only good house in the place, which stood within the space

surrounded by the walls of the ancient castle. These walls were thirty feet in thickness at the base, and ten at the top, and had small loop-holes for musketry. Within the inclosure were wells of very salt water. The castle was in a ruinous state; and, indeed, throughout the whole of Fezzan, the towns carried the marks of better days. Here the date-trees are in the town, and to the northward of it, and here the cultivation of the date ceases: to the southward, the desert advances close to the town. Tegerry is in latitude $24^{\circ} 4'$ north, and longitude about $15^{\circ} 40'$ east.

From Tegerry to Borgoo is 22 days journey to the south-east. The Tibboos of Borgoo are a handsome people; their hair is not so woolly, nor their skin so dark, as those of negroes in general.

Wajunga is eight days east of Borgoo. There are rocks in both, so high, that "a man cannot see their tops without losing his red cap." Wajunga has three rivers, the largest of which the Arabs say is the Neel. It is also called *Goulbi*, which is the Soudan term for waters in general. (I should rather imagine it to be the Soudan term *Joli*, or Great). This river is also called the Katagum. The people of Wajunga are clothed in skins; some wear a garment of curious leather. They are a fine race of people, and run swiftly; but they are Kaffers, and were not made by God, but come into the world by chance.

Waday is ten days south from Wajunga.

Tibesty is to the east of the road to Bornoo*, and is on the road to Waday.

* Hornemann proceeded from Mourzouk to Bornoo, and from thence to Noofi, a country on the borders of the western Noel. At Balkani, its chief town, he died of dysentery.

On the 7th of January I left Tegerry, on my return to Mourzouk. Though I was accompanied on this journey by two of the Sultan's officers, who had the power of taking from the inhabitants whatever we wanted, without making any compensation, it had been my custom to pay for my provisions. But so admirably do men's necks become fitted to the yoke imposed on them, that I found on my return, the people refused to give me food; saying, "He is a fool who pays for things he has the power to take;" I therefore was obliged to accommodate myself to the custom of the country, and take what I wanted by force.

At Gatrone we met with a party of Fezzan Arabs, who were returning from an expedition into the negro countries, undertaken for the purpose of procuring slaves. The party had over-run Bergoo, Wajunga, and the southern part, as it was said, of the Bahar el Gazal, meaning, doubtless, the country bordering on such river; and had brought with them eight hundred lean cripples, clad in skins and rags, between two and three thousand camels, and about five hundred asses. 180 mounted Arabs, and about 300 on foot, were still remaining in the country of the negroes. Nearly a thousand camels, and many captives, had died on the road.

Dates are so plentiful in Borgoo, that these people had tasted no other food during forty-two days, than those they brought with them; yet the Arabs were well looking. Sucking infants, if separated from their mothers, had only to eat dates or die. Many of the children were carried in leathern bags; and in one instance I saw a nest of children hanging from one side of a camel, and its young one, in a bag, hanging from the other.

Five men of Wajunga, fierce, well made, and handsome, had each an iron collar, with two rings behind; through one of these was put the right hand of the wearer, and through the other a heavy chain, which linked the five together. These men had been so confined during three months, in consequence of their having resisted their captors, when taken, and having endeavoured to escape afterwards. Their owner slept with the end of the chain fastened to his wrist, whenever he conceived there was any danger of their attempting to leave him.

On these expeditions, the Arabs rest for the night at two or three hours distance from the village they intend to plunder; and, leaving a small guard with their tents and camels, they arrive at, and surround the place about the dawn of day. A standard is placed at some distance, and men, whose business it is to receive and bind the captives, are stationed round it. When these are secured, the pillagers return for the camels, flocks, and provisions, and then march to another attack.

On their arrival at Mourzouk the slaves are valued; two little children being reckoned equal to a boy of nine or ten years of age, and two such boys, or one girl of the same age, equal to a man. The whole is then divided into four parts, of which the Sultan takes one, the men on foot take one, and the horsemen two.

From Gatrone we pursued the direct way to Mourzouk. On the 14th of January we found the water which had been in a bowl during the night, covered with ice half an inch in thickness. On the 15th we passed over a salt plain, on which large slabs, with sharp points, were standing upright: a path, barely wide enough for a camel,

had been cut and worn through it. This bed of salt extends east and west above twenty miles; but, where we crossed it, its breadth was only three. On the 16th we arrived at Mourzouk, after having been absent thirty-three days.

I now prepared to quit Fezzan. On the morning of the 9th of February I took leave of the Sultan. He used many expressions of regret at my departure, the sincerity of which I doubted; and he begged me to return and assist him in conquering Bornoo, which I did not promise to perform. Our kafilah consisted of myself, six Arabs, sixteen female, and three male slaves, twelve loaded camels, three desert camels, my horse, and two sheep. The day was fine; our camels were good, and we set off at a brisk pace.

In travelling, the young women walked by themselves, and the men followed the camels. At one o'clock, large bowls of water were placed on the ground, from which all the slaves drank, while kneeling. The allowance of food was a quart of dates in the morning, and half a pint of flour, made into bazeen, at night. When the latter meal was finished, the men lay down in one row, and the women in another, and were covered with sack-cloth till the morning.

On the 7th of March we arrived at the well of Bonjem; on the confines of Tripoli, having passed seven different kafilahs by the way. From hence, leaving the road of Beniioleed on our left, we proceeded in a northerly direction, for the town of Zuleteen on the coast, which I had before passed in my way from Tripoli to Mesurata. On the fourth day, we came to the valley of Zemzem, which runs north-east and south-west, and extends

to the sea. In this valley we found a well, eighty-four feet in depth, apparently of Roman workmanship. On the 18th, the eleventh day from Bonjem, and the thirty-eighth from Mourzouk, we saw the sea and arrived at Zuleteen.

The appearance of water was frequent in the desert ; and it was, in general, so clearly defined that it was difficult to distinguish it from a river. The appearance of objects, when the sun was most powerful, was also extraordinary. I have seen at a distance a tree large enough to shelter me from the sun ; and, on a near approach, it has proved to be a bush, which would scarcely throw a shade upon one of my hands. Sand-hills seemed very distant when the sun was on them ; and I have often been startled at seeing a man, or a camel, rise close to me, on the top of one of these apparently distant hills.

In almost every part of the stoney desert, we found small heaps of stones, which had been formed to direct travellers on their way. These piles are called " Teachers," and some of them become so noted as to acquire particular names, and to be resting places for the kafilahs.

The houses of Zuleteen are scattered among date and olive-trees ; and the neighbouring country is level and luxuriant. The castle, in which I lodged, is built with mud and gravel, and was, like other Arab castles, swarming with vermin. Here I took leave of my fellow travellers, and proceeded again to Mesurata.

The Governor, or, as he is called, the Bey of Mesurata, received me with a marked attention, but assured me that it was impossible to proceed farther to the eastward by land. I therefore crossed the

Gulf of Sidra, the Syrtis Major of antiquity, and landed at Bengazi, the Berenice of Ptolemy Philadelphus.

I found the province of Bengazi in extreme confusion. Two tribes of Arabs, who occupied the territory to the westward of the town, and who, in times of peace, were the sources of its wealth and plenty, had fought with each other, instead of tilling the ground; and the defeated tribe had taken refuge in the town, eating up the provisions, instead of supplying the wretched inhabitants with more. Famine prevailed; and ten or twelve people were every night found dead in the streets. Anxious to quit such a scene of horror, I encompassed a great part of the Pentapolis; visited the ruins of Arsinoe; and proceeded to Barca. Finding nothing worth my notice at these places, I continued my journey to Ras Sem, the petrified city, concerning which so many wonderful stories were told by a Tripoline Ambassador to the Court of Great Britain. How large a portion of credulity must have been discarded between the time when these were credited, and that when the facts related by Bruce were disbelieved!

Ras Sem is five long days journey south of Bengazi. It has no water nearer than two days journey, except a spring which is very unpleasant to the taste. The only remains here are the ruins of a tower, or fortification, which was probably the work of the Vandals. Of petrified men and horses, women at the churn, little children, dogs, cats, and mice, there are none. But though his Tripoline excellency propagated, I must do him the justice to declare that he did not invent, the

story; the Arabs who conducted me maintained its truth till I was within two hours of the place.

Approaching again the sea-coast, I came to Ptolemeta, the ancient Ptolemais, the walls and gates of which are still entire. Here is a prodigious number of Greek inscriptions, and there are a few columns of an Ionic temple, which are curious, as a specimen of the earliest manner of executing that order.

At Ptolemeta I was told by the Arabs of that place that the Welled Ali, a powerful tribe who occupy the whole country between this city and Alexandria, were at war among themselves; that they had plundered the caravan from Marocco to Mecca, and that the pilgrims who composed it had been scattered in the desert, without water, and most of them had perished. To this it was added that Derna, the neighbouring town, which lay in my way, was suffering under pestilence and famine, and, as if these unavoidable evils were not sufficient, the inhabitants were at war with each other.

The moment that I set my foot a second time in Mourzouk I had completed the Tour of Africa; yet it was my earnest wish to proceed to Alexandria where it was begun; but such a torrent of ill news as this was irresistible.

When our object is unattainable, we satisfy ourselves by depreciating its value; a truism at least as old as the fable of the Fox and the Grapes. On this principle, I derived consolation from reflecting that the last ten days journey of the space in question, I had already travelled in my former return from Fezzan; and from the assurance that the remainder contained nothing worth seeing.

Having no alternative, I embarked on board a Greek vessel, which was ready to sail from the port of Ptolemeta; and from the Archipelago I sailed to France, from whence I landed in my native country.

I trust that my travels will be found to contain much information, and some amusement, in a comparatively small compass. On concluding them, I shall only observe that it has not been a work of little labour, even in the way in which I have performed it, to complete the Tour of Africa.

AUTHORITIES.

- The Boa Constrictor is taken from Golberry.
- The Termites are taken from Smeathman.
- The Rio Grande, the Bijugas and Black ants from Beaver.
- The Felloops from Golberry and Park.
- The Gambia is taken from Golberry and Park.
- Albreda and Barra are taken from Golberry.
- Walli, Woolli, Bondou, Kajaaga, Kasson, Kaarta, and Lida-mar are taken from Park.
- Sego is taken from Park and Isaaco.
- Sego to Silla, and back to Bammakoo, from Park.
- Voyage down the Niger, from Park's second journey.
- Mandingoes are taken from Park and Golberry.
- Return from the Niger to the Gambia is taken from Park.
- Salum, Cape Verd, and thence to the Senegal are taken from Golberry.
- Cayor and the Jalofs from Mollien and Golberry.
- The country of the Boor by Jalofs; that of Foota Jallon; the Sources of the Grande, the Gambia, the Palémé, the Senegal, and the return to Bissan, are taken from Mollien.
- Brak is from Barbot, and Description de la Nigritie.
- Arabs near the Senegal, and Gum Fair, are taken from Golberry.

River Senegal, &c. from Saugnier, Golberry, Mollien, and Description de la Nigritia.

Bambouk is taken from Golberry.

Ile St. Louis is taken from Golberry and Saugnier.

The Sahara is taken from Riley, Saugnier, and Jackson.

The Caravan routes, the Desert camel, and Shabsany's Journey, are taken from Jackson.

Seedy Hamed's Journeys from Riley.

Arabs of the Sahara are taken from Riley; Moguert Arabs from Saugnier; Arabs of Suse from Jackson and Saugnier; Arabs of Morocco from Jackson, Chenier, and Lempriere.

Shellahs are taken from Jackson.

Suse is taken from Jackson, Saugnier, and Lempriere.

Terodant, from Lempriere.

Journey from Terodant to Morocco, from Lempriere.

Journey from Agadeer to Marrocco, from Jackson.

City of Morocco, from Jackson, Chenier, Lempriere, and Ali Bey.

Emperors are taken from Jackson and Chenier.

Horem from Lempriere.

Ruins of Farawan, from Jackson.

Tafilelt from Jackson and Lempriere.

Berebbers from Jackson and Chenier.

The rest of Morocco is taken from Jackson, Chenier, Lempriere, and Ali Bey, except the Journey from Fas to Ouschda, and from thence to L'Araich, which is wholly from Ali Bey.

Algiers is taken principally from Dr. Shaw. The Niardie and some of the ruins are taken from Bruce; the Hammam Meakou-teen, lodging with the Arabs, houses and streets of Constantina and Bona, election of the Dey, and children of the Arabs, from l'Abbé Poirët.

The Travels in Tunis are taken from Shaw and Bruce continually intermingled; the manners, &c. from Shaw, Macgill, and Blaquiere; the visit of her late Majesty Queen Caroline from Mad^{lle} Demont.

Tripoli is taken from Bruce, Lucas, Ali Bey, Blaquiere, and, above all, from the Letters of the Sister of Tully.

Second Journey to Fezzan is taken from Captain Lyon.

THE END.



